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THE

MONTHLY JOURNAL

OF THE

American Unitarian Association.

VOL. X.] FEBRUARY, 1869. [No. 1.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Street, Boston, where the SECRETARY may usually be found from 10 A.M. till 1 P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETARY, is in Chicago, Ill., at the Rooms of "CHRISTIAN UNION," 2, Washington *Street.*

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, FEBRUARY, 1869. [No. 1.

PREFACE.

WITH the present number, the new volume of the "Journal" begins, the Year-Book having taken the place of a January number. It will be continued on substantially the same plan as heretofore, being edited by the Secretary of the Association, and intended to be pretty strictly what its name implies, "The Monthly Journal of the American Unitarian Association."

This does not necessarily mean that it shall be a bare record of the doings of the Association; and we trust it has not been merely that in time past. We have freely discussed many of the questions pertaining to our work; and these are generally the topics most vitally connected with the pressing interests of our cause, because the Association is the executive organ of the denomination, and has to do with all its great concerns. We have also given such reports and correspondence as we thought would best indicate to the supporters of the Association the kinds of effort they are helping to maintain. We have given a complete record of the action of the Executive Committee, because such report is due to the members of the Association. We have given the principal items of ecclesiastical intelligence, because, although these

have generally been previously published in our papers, many wish to have them in a more permanent form. Besides all this, we have endeavored to enrich the "Journal" with such contributions as we could get from our best writers.

We would add, that, in the desire to conform to the wishes of the denomination, much pains has been taken by the Executive Committee to ascertain whether any change in the character of the "Journal" would be advisable; and they have received suggestions without end. It is safe to say, that there is hardly a feature of it in regard to which some have not advised that it should be omitted, and about an equal number that it should be made more prominent than it is. The plan is continued in accordance with the unmistakable opinion of the great majority of those on whose judgment the denomination most relies.

The editor asks that the readers of the "Journal" will bear this plan in mind, in any expectations they may have. It is not a Family Magazine, nor a Literary or Scientific review, and is not to be judged on such a standard. We come to you in our working-dress, to show you our work, and talk about it; and to inspire you, if we can, with more interest in it. We are, however, grateful for many suggestions that have been given, and will try to carry them out. And now, for the sake of the purposes the "Journal" is intended to serve, we would ask for it the co-operation of all, and especially beg our ministers to remember that many in our parishes have not the same interest as they in the affairs of the denomination, and may need an occasional word from them to call attention to what is presented in the "Journal." With this help, we hope it may do something to widen and strengthen the earnestness of our denomination in its practical work.

EDITOR'S NOTES.

CO-OPERATION WITH THE AFRICAN METHODIST EPISCOPAL CHURCH.

ENOUGH has already been said in regard to the proposed co-operation on the part of this Association with the African Methodist Episcopal Church, for the good of the colored people of America, to explain sufficiently the general purpose and plan of this co-operation. It was begun with the feeling that this class of our fellow-citizens now have a peculiar claim upon our Christian efforts; that for many reasons these efforts can be most successfully made by the agency of men of their own color; and that there are certain broad methods of intellectual and moral and spiritual elevation, recognized by Christians of every name, in which we can work with any who will work with us.

Our brethren of the African Methodist Episcopal Church have, from the first, met us liberally on this ground. Without a particle of compromise of their theological position, and, on the other hand, without a particle of heed to the mischievous insinuations uttered by narrow sectarians of less liberal spirit, they have consulted with us upon this great work which Providence seems to devolve upon us and them.

The whole details of the plan of co-operation were intrusted to a joint committee of six; three from the African Methodist Episcopal Church, and three from the American Unitarian Association. This committee have had several meetings, and finally they have decided on the various items of their plan.

We are well enough assured of the general interest taken by the friends of our Association in this branch of

our work, to believe that they will welcome an exact statement of the kind of work which has thus been agreed upon, in which to expend the money placed in the hands of the committee by the American Unitarian Association.

1. A certain proportion has been devoted to the aid of worthy and needy students at Wilberforce, and in other institutions; a report of the character and circumstances of each individual to be made to the committee.

2. A certain proportion has been devoted to aid in the support of teachers in these institutions, especially for compensation to the professors of Antioch College, who lecture regularly to the classes in Wilberforce upon the topics pertaining to their several departments. In the letter of Bishop Payne, referring to this interesting connection between Antioch and Wilberforce, printed in the December number of the "Journal," there was a typographical error by which he was made to say that one of the professors from Antioch had begun a course of lectures on *Theology*. It should have read on *Zoölogy*.

3. Another method to which a certain amount has been applied, is in the circulation of tracts and papers approved by the joint committee.

4. But the largest amount thus far has been set apart for the establishment of libraries, designed for the better education of the ministers and of others who may seek improvement in this way. These libraries are to be placed where they will be most likely to be useful; and a set of regulations has been prepared by Bishop Payne, by which the most profitable use of them shall be insured, and by which the people may be encouraged to make each one the nucleus for a larger collection. Most of the ministers in the African Methodist Episcopal Church have had, of course, very limited opportunities for culture, and yet they are the men to whom the religious and educational

welfare of the colored people is especially committed. A large proportion of them are very eager to study, and to fit themselves better for their responsible duties. And the committee believe that the institution of these libraries is sure to lead to most excellent results.

Each library will contain about forty volumes. The list has been made up with great care, so as to be adapted to the use for which it is designed. Every person who will send to this Association for this purpose thirty dollars, can plant one of these libraries; and, if so disposed, can select, subject to the approval of the committee, the place to which it shall be sent, and thus be enabled to keep watch of its usefulness.

We ask a careful consideration of the plan thus briefly sketched, and shall welcome any suggestions in regard to it. This idea of having two sects thus work together is, strangely enough, a novel one, and has been criticised as altogether impracticable. We hope it will be proved that two Christian bodies can work together for Christian ends, even if they do not agree in some points of doctrine; and we shall take some pains to make known the precise method of our action here, so as to escape the evil of misconception from vague rumors in regard to it. We hope, besides, that the whole plan will so commend itself, that many will contribute to us to help carry out our purposes.

In order to avoid misunderstanding, it is proper to say that very probably our people will also be called upon by representatives of the African Methodist Episcopal Church, and other organizations for aid to the colored people, for their general missionary operations, or for church extension. Of course, we have no wish to prevent gifts for such purposes, but only to explain that their contributions come for the particular purposes above explained, *only*

when they are designated at the time as for the use of the joint committee of the African Methodist Episcopal and American Unitarian Association, and paid through the American Unitarian Association. All sums received by the Association, with such designation, will be at once set aside for such use.

SECRETARIES OF LOCAL CONFERENCES, AND MISSIONARY WORK.

The Secretaries of Local Conferences, east of the Alleghanies, have, during the month, held a meeting at the rooms of the Association, with the especial purpose of preparing and putting into operation a more effective system of missionary work.

The fact continually stares us in the face, when we are being thrilled by the reports of great opportunities for our effort, that there are all the time a score or two of ministers lying idle because they can find nothing to do. Among these, to be sure, are some respecting whom it is in no way unkind to say, that they have mistaken their calling, and that they are not likely to do very efficient service, as ministers, anywhere. But there are also among them some of our best men; and there are others, earnest and devoted, who would be a blessing to any congregation that would settle them; and others, again, who, if not likely to succeed, or not ready to offer themselves as permanently settled ministers, would, nevertheless, in some ways promote the interests of the cause, if only we could be sagacious enough to devise methods of using every variety of gift in the ways best suited to each.

These considerations led the Executive Committee of the Association, at its last meeting, to authorize their

Secretary, acting in concurrence with a Special Committee of the Board, to say to the various Local Conferences, that we were ready to co-operate with them in the employment of such men as may be available, and in such ways as may promise well to the cause. Accordingly, a meeting was called of the secretaries, to confer with the Special Committee, above referred to; and, after a full discussion of various plans and of the different kinds of work in the several fields represented by the secretaries, it was *voted*, "That each Secretary of a Local Conference be requested, at the earliest practicable day, to ascertain and report to the Secretary of the American Unitarian Association the number of Sundays, during the next six months, for which he would like to have a supply furnished by the American Unitarian Association, for missionary work within the limits of his Conference."

This vote contemplated the consideration of every kind of possible service. It was presumed, for instance, that much of the missionary work would probably be done by the settled ministers in the Conference; and, in such cases, what they would need would be simply a satisfactory supply of their own pulpits to enable them to go. In other cases, it was supposed it would be advisable to send a man, for one or three or six months, to labor steadily in one place. In yet other cases, it might be expedient to employ some one as an itinerant missionary to investigate the field, to circulate books and tracts, and to preach as opportunity might offer. In other cases, again, it might be desired to have some one as assistant to the Secretary of the Conference, relieving him of some of his duties, or performing under his direction such service as his gifts and the needs of the work might suggest.

With such flexibility of method, the whole plan is re-

ferred to the secretaries; and, in this report of their meeting, we would call the attention of any who were not present, and of other officers of the Conferences, to what was done.

We have referred only to the efforts of the secretaries in carrying out this purpose, but they, of course, will need the co-operation of every minister and every layman; and we would call upon every one who is interested in our cause to give some thought to the subject, and to communicate to the Secretary of his Conference any useful information bearing upon it. Let us see if something may not be done *at once*, both to offer chances of work to those who are ready to be employed, and to improve the opportunities which so richly abound.

So far as the American Unitarian Association is concerned, it holds itself ready, by money to the extent indicated in the vote of the Committee, and by all other help, to co-operate in any enterprises that may be started in the Conferences, which shall really commend themselves and promise good results. Much has been said, and we believe truly said, about the magnitude of the opportunity in precisely this direction. It is the earnest desire of our Executive Committee that it shall be well tested and improved.

VACANT PULPITS.

Prominent in all the consultation of the secretaries at this meeting, and in all our schemes for denominational or missionary work, is the desire to help fill with settled pastors our vacant pulpits. Such conviction have we all that this protracted condition of dependence on mere casual pulpit supply, and this lack of the pastoral function (which is very common), is the occasion of blight

to the life of our parishes, that we all desire to do every thing practicable to remedy it; and it was the belief of the secretaries that it might in some measure be remedied by their help, if the parishes would consent to avail themselves of it.

Let us picture a very common case. A society loses its minister, and its pulpit must be supplied, and a new man found through the efforts of the parish committee. The committee are usually very imperfectly acquainted with ministers, and write to the officers of the American Unitarian Association, asking a supply. They, in reply, take pains to select from among those available for the day one who seems most likely to be acceptable, and he preaches for them. If he does not suit, they ask for a different man to be sent the next Sunday; and, if he does please pretty well, they are just as likely to ask the same, because it leads them to think that good ministers are plenty, and they wish to see if the next one may not please a little better. And so it goes on, every new man either making some prefer him to anybody else, or else making everybody discontented and uneasy. The prolonged habit of listening to preachers merely with the view of trying them — as one tastes the flavor of tea — creates a fastidious spirit; and, meantime the absence of regular pastoral ministrations makes the religious life of the parish decline. In nine cases out of ten, if the societies, now long without a minister, had settled *one of the first three* men they heard after their former pastor left, it would have been better for them.

Now, one of the uses of the organization of Local Conferences is, that our societies may give each other support, and that each may enjoy the sympathy and co-operation and counsel of the rest; and they choose their best men as officers, on purpose to exercise such friendly oversight,

and to extend such helpful influence as occasion may at any time require; and if a parish situated as we have supposed, would at once take counsel of the Secretary of its Conference, and he, with such help as he might need from the officers of the American Unitarian Association, would advise and assist them, it is reasonable to believe that much benefit would ensue. It may be said, Why cannot all this be done by applying at once to the officers of the American Unitarian Association? We reply that these officers will still hold themselves ready to do all they can and we are presently to speak of their effort in this direction; but when it is considered that their care must be divided over the whole area of our denomination, and that the best of this help to which we refer must come from direct personal intercourse and influence, it is very obvious that it can be more efficiently rendered by one who while vested with some authority is also a neighbor, and able to come into personal relations with the society.

Just here, then, without enlarging further on this point, may we say a word to societies needing ministers: —

The various secretaries at the meeting referred to, suggested that perhaps they could not themselves proffer such service or suggestion, without seeming to interfere: we wish therefore to make it known that *the secretaries all hold themselves ready to give counsel or help in every possible way to societies within their Conferences;* and we earnestly invite our parishes to avail themselves of this aid.

CONNECTION OF THE ASSOCIATION WITH THIS SERVICE.

We have just intimated that the officers of the Association hold themselves ready to aid in all this work to the extent of their ability; and there will probably be a large proportion of cases in which it will be more con-

venient still to refer directly to this office. With a view to this, and for the purpose of aiding more effectually the Secretaries of the Local Conferences, the Executive Committee has authorized the employment of an assistant in the office of the Secretary of the Association, one of whose special duties it shall be to aid in promoting the regular employment of all ministers who desire a settlement or a place of stated supply, and the filling of all vacant pulpits and fields of labor not otherwise cared for.

Rev. L. J. Livermore has been engaged for the present to attend to this work, and may be addressed by ministers and parish committees at the office of the Association. This arrangement is in accordance with a purpose long ago formed, and will be in complete harmony with any other movements elsewhere made to accomplish the same result.

SUNDAY-SCHOOL SOCIETY.

Besides the action already explained, the interests of the Sunday-school Society were considered by the secretaries at the meeting above referred to; and it was *voted*, "That all our churches be invited to take up a contribution in May, as already proposed by the Sunday-school Society at its annual meeting; that the sum of six thousand dollars, which it is hoped to raise, be apportioned among the several Local Conferences, and that each secretary shall use his best efforts to ensure its collection from the churches."

INTROSPECTION.

An Answer to a Letter addressed by E. W. to the "Young Folks."

A Sermon preached in the South Congregational Church, Boston, by E. E. Hale, *Jan.* 3, 1869.

[The letter referred to below was written anonymously to the "Young Folks" Magazine. My friends, the editors of that journal, were kind enough to place it in my hands. In the hope of meeting the author's eye, I send it to the editor of the "Journal" for publication. — E. E. H.]

Romans xii. 3: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think."

I have in my hand a conscientious letter from a young woman, — whom I do not know, and whom none of you know, — whose correspondent has sent me the letter for answer. I am disposed to think that the answer may be needed by more persons than her who has written the letter. I therefore read the letter now; and then I shall make my answer to it. The answer indeed involves many points which the writer does not seem to have suspected.

"Please listen patiently to a confession of the troubles of a young girl who thinks perhaps you will be able to aid her in the removal of them. I have, what seems to me very natural, a strong desire to be liked by those whom I meet around me in society of my own age; but, unfortunately, when with them my manners have often been unnatural and constrained; and I have found myself thinking of myself, and what others were thinking of me, instead of entering into the enjoyment of the moment as others did. I seem to have naturally very little independence, and to be very much afraid of other people and of their opinion. And when, as one might naturally infer from the above, I have not been successful in gaining the favor of those around me, then I have spent a *great deal* of time in the selfish indulgence of 'the blues,' and in philosophizing on the why and the wherefore of some persons' agreeableness and popularity and others' unpopularity.

"Being of rather a philosophical turn of mind, I would like to study my difficulties in reference to *cause* and *effect*, to find out if possible what is the *cause* of them.

"Does my want of independence, and fear of those around me, spring from selfishness? or, on the contrary, is my selfish indulgence of thoughts about myself and the opinions others have of me caused by want of independence, and fear of those around me?

"Are these two difficulties one and the same thing; *or, is one the cause, and the other the effect, of the other?* Or, again, *have they no connection the one with the other?*

"I put my questions in this way, that I may know whether to battle against selfishness to cure my *want of independence, want of self-respect,* and *fear* of others, — or whether these faults are to be attacked as having no connection with selfishness.

"Do you think a person is ever so deficient in independence, so wanting in proper self-respect, and so afraid of others, who is not, first, of a very selfish disposition? Still, one can be very selfish and wish to obtain the favor of the world, and yet be very independent, and have plenty of self-respect, and be afraid of no one: can they not? It seems to me so; and that it is not the *fear* of others, and want of independence, but the very *strong desire* for *popularity*, which is *selfishness;* and this *selfishness* causes the fear of others, the want of *independence*, the absence of self-respect, &c. Still, my own ideas have become so confused that I can place little confidence in my conclusions, and have therefore sought the advice of clearer heads than mine."

You observe that the author — whom for convenience I shall call Esther, though in fact I do not know her name — treats this subject, in her tormenting metaphysical self-analysis, as if it had chiefly to do with the art of pleasing. This is an art in which most women are of nature interested; and in which all women should be interested, and all men. True Christian society will never be established on the true basis of Christian love till all women and all men study, with consecrated zeal, the true method of giving pleasure to others. I do not, however, propose to confine myself simply to her inquiry in that regard. For the difficulty she has discovered — of the self-torture which comes in, where a person dissects herself, and holds up in the process the separate organized bits of her own being — is a difficulty which has to do with the whole of life. It is not only with reference to the great duty of pleasing others, but in reference to every duty and every experience, that this habit of self-torture needs to be controlled; that the true unconsciousness of a child of God — which, if you please, you may call a quiet self-esteem, or even self-satisfaction — may in its place come in.

I. Of course, we are not to say that a person never is to examine himself, any more than that he must always torture himself. But, on the other hand, we are not to make that very convenient and often absurd remark that the true line is between the two. St. Paul — who is as good a master of method in life as there is — St. Paul states the two rules well enough for easy memory, when he bids every man remember that he is the living temple of a living God; and, on the other hand, when he says, "let no man think of himself more highly than he ought to think." The efficient system for divine things, or for human things, is not found in thinking pretty well of yourself, but pretty ill of yourself also. It is not found by trying to keep in the middle. It is really found when you do not think of yourself at all.

For the truth is, we are not here of our own will: we did not send ourselves here; and we are not really engaged about our own concerns. We did not make ourselves: we do not support ourselves; and we cannot unmake ourselves. We are here because the Author of this Universe had certain purposes for us to fulfil. In the midst of other agencies of his, and high up among those other agencies, he introduced his own children, made in his likeness and alive with his life. Because he lives, we live. To support our lives, a thousand million other people are living and working in the world just now; and we, if we only knew it, are bearing a hand for them. To subdue the world, indeed, to God's higher purposes, all of us are here; and God knows, that, in proportion as we go bravely to work on that subduing, he will find us more fit for higher service in other worlds, when he calls us there. Because this is so, we do but violate the prime law of our being, and controvert its prime object, if, from the duty to be done, we rest; and, looking inward to our own digestion, or our own headaches, or our own heartaches, to answer our own conundrums, or to untangle our own puzzles, we use up the Life Divine, which from the Father of Life comes down.

There are a thousand analogies which show what wreck and forfeit such introspection makes of the life which has been given. In Mr. Olmsted's report of the first battle of Bull Run, he notes the lesson very curiously in the notion men had

of the passage of time. The men who were at work thought they were not engaged twenty minutes. The men who spent the same time in waiting thought it many hours. I suppose we can all of us parallel that experience in our own; and, without dwelling on personal experience, I believe we may fairly say, that where a nation runs down hill, and comes near destruction or comes to it, its fall has always been due to its men and women's stopping short and caring for themselves, — for the pettinesses which will come, when one thinks of himself and of nothing larger. What is the Fall of the Roman Empire, what we call its luxury and effeminacy, but the determination of its gentry, men and women, to eat what pleased their palate, and to drink what fired their blood, and to think on these things, and on what they should be clothed with, and what they should be amused with? What is the downfall of the old *régime* of France, but just the same terrible story, — told almost within our own hearing? All that attention to the etiquettes — to dress and to demeanor and personal appearance — so belittled the nobility and the courtiers who stooped to it, that, in their very pictures to-day, they look as if they had no brains; and, in their whole wretched history, there is not one step but you say they brought all their ruin on themselves.

All of these are illustrations from broader or from narrower walks of history, to show what must be, when the child of God, forgetting how infinite is the duty set before him, and the universe around him, which he ought to be engaged in ruling and in ordering, turns inward the powers of observation which he should use without himself, and, in his self-dissection, uses time and tools which might and ought to have been used for the whole world.

II. I am sorry, as a churchman and a Christian, to have to confess that I am afraid the Christian Church is responsible largely for this folly and waste of introspection. No matter how the Church made the mistake. I suppose it belongs to the old mistake of hermitages in the Egyptian deserts. The Church has had infinite power to check the habit, — thank God, has such power still. But I am afraid, in the past, that she has often used her power the other way. The

Master bade his friends watch night and day. Yes: for what? They were to watch to find some sign of his coming, some evidence of God's will being done; and, when they found that, they were to sweep into the train and help along the conquest. That gallant watch, of the soldier ready to do service the instant the alarum sounds, has been parodied by the preachers and the weepers, and becomes a watch of the beatings of your own heart, of the breathing of your own lungs, of the color of your own blush, and the pallor of your own faintness. The great apostle said that he did one thing, which was to press on; and that he pressed on, forgetting the thing that was behind, and looking forward to that which was before. And the Church, in a wicked burlesque of his enthusiastic cry, bids her penitents rake over and over the ashes of the past; renew with exaggeration the mortification of its sins; and, for the future, for that which is before, "leave that," — her preachers have said in their crocodile tears, — "leave that to God," which is where Paul even did not choose to leave it. He was God's child and God's partner; and what God wanted done, Paul prepared with God's own strength to do. The mischief which has been done, in the most pure and delicate natures, — by the impression that there is something religious in the exaggerated profession of sin, — is beyond account. Sin is not the best thing to meditate upon. It is probably, on the whole, the very worst thing. Love and right and truth — Christ, God, and heaven — are the ennobling principles and subjects of men's thought; far better for meditation, any of them, than a man's own sin, or than the world's sin; and the Church has done no true service to her members, when she has held them down from such high vision and contemplation.

For that morbid habit — which sets Robert Montgomery raving about the world's sin and punishment, and poor Cowper groaning about his physical weakness, as if it were a sin against the Holy Ghost, — sets Christian confessors in general to asking, —

"Whether my heart is right or no" —

instead of singing —

"Holy, holy, holy God!" —

does not stop with the frivolities of ritual, or the debasement of books called religious. I believe it would be easy to show that all the morbid drivel of Rousseau's analysis of his own poor life had the same origin. I believe you might show the same of Byron's sickly exhibition of his own *blasé* being. I believe it is from this church-trained method that so much of our modern poetry caught the infection of self-conceit, so that you can hardly read a copy of verses that does not tell you if the poet's head ached, and why it ached, and how often; and you are left thankful if he does not go on to other aches and diseases of his pretty self. It is in the midst of such drivel that I have found exceeding delight in the two great poems of William Morris. I do not know that in either of them there is taught in express words one religious lesson from the received theologies. I do know that no such lesson is specially aimed at. The author simply tells his story: that is all; and he makes it as real, as simple, as true, as he knows how; and he keeps himself the other side the page. His heartaches, his struggles, his failure, and his misery, his glory, his any thing, are no part of the poem. In this manly determination to do the work God gave him to do, and not to parade the tool or the workman, he shows the real spirit of "the Earthly Paradise." And one thanks him, therefore, that for his poem he chose that subject and that name.

III. Now, when I have said all this, my unknown friend Esther replies, that she knows so much already, as well as I do; that she has confessed in her letter that she is self-conscious to a terrible degree. But I have not yet told her how to escape that difficulty.

No!

And it is very certain that Esther will not escape it, by thinking about it, or writing letters about it, or in any way discussing it with herself or with her friends. Whoever else studies her disease, she had best not study it herself. For, in mental as in physical physiology it is probably true that a little learning is a dangerous thing; and that vivisection, or the dissection of the living subject, is a very painful thing.

Her difficulty is not simply that she is conscious of herself. It is that in thought about herself she is using up life, which was

all meant for the service of God. The weapon and the ammunition which were given for the great battle against God's enemies are not used against God's enemies. That is the difficulty, and the other is only second to it. Esther — be she who she may — is a child of God, born into God's world for special work, which, as it happens, only she can do. There are certain things which, however modest she be, she knows that she can do better than the people who do them now. They are very trifling, maybe. Does God know any thing about trifles? They are very stupid, maybe. "Is there any act of parliament" that Esther's life shall be entertaining? She has done them till she is tired, maybe. Is there any other act, that she shall be free from monotony? She has done them, and she was not thanked for it. And how many of God's children have been thanked for their sacrifice? How was Abraham Lincoln thanked for his? How was John Milton thanked for his? How was Columbus thanked for his? Farther back, and in lives more divine, how was Simon Peter thanked for his; how was John, the beloved, thanked for his; how was St. Paul thanked for his? Higher yet, and farther, how was Jesus Christ thanked for his? No, my child: it is not thanks we are after, it is not entertainment, it is not variety, it is not fame; simply, it is Life; and more life you and I must gain. And we gain that, not by fumbling in the ground, — not by asking questions, and scrutinizing the answers; but only by using the life we have, by doing the Father's will.

Once in the great torrent, we forget the little pulses of our own blood. Once working with Him, we begin to see somewhat of his purpose; and there is little danger then that we shall be annoyed about our own. Once fairly fighting in the great army, we shall believe that there is this vast strategy of his definite purpose; and there will be little danger that we shall be annoyed by our own more restricted plans.

I wish people would not talk of love, as if it were only a passion uniting two persons, only to be spoken of in the story-books. Christian love — in which every man cares for every man's welfare — is the principle of all modern life. It governs all modern law, so far as that law is to last. It is the life

of all modern society. And this other word, communion, is not a word to be shut up in churches, or heard only from the pulpit. It is not a word which belongs only to the Lord's table. It expresses the common life of the human race, — the life which so governs all its pulses, that if in human society there come a convulsion on one side of the world, the meanest beggar feels it on the other. So the fellah in Egypt knew of the emancipation of the American slave. So the outbreak of a well of petroleum in Pennsylvania affects the family life of the child in Kamtchatka. So the loss of the battle of Gettysburg by the confederates affected the security of the babies who slept under the palm-trees in Central Africa. That is what the pulpit means when it talks about "communion." That is what Paul means when he says we are all members of one body. And so soon as my poor agonizing child here will find out that she is in that vast communion; that she has her work to do, in the vast purpose of God, with them all, and for them all; so soon as she will gird herself to that heroine's duty, and bear the burden which angels are not too great to bear, and look outside herself upon the help and life her life and her energy may give to others, — so soon she will be fit part of the great movement of the kingdom of our God. And, so soon as she nobly takes the duty next her hand, seeks that kingdom and the fulfilment of its righteousness, all these little things — her own unconsciousness, her own ease, her own simplicity — will be added to her, — be added without effort, or even desire of her own.

My poor child, whose face I am never to see, as your name I am never to know, look for God and find him; look for his work and enter that; live in his life and fulfil his purpose, — and you will hardly know you have a life of your own. "Soul!" said the true saint, "I forgot I had a soul!"

And all of us, in proportion as we can cut loose from the folly in which even the church benumbed our fathers, of praying for our salvation from the punishment we have earned for our follies or for our sins; all of us, so soon as we can grasp something of God's design for the world, as we hear some of

his prophetic orders, and, to the wheels of some stalled chariot put our shoulders boldly, — all of us, so soon as we enter his service, shall know, indeed, that in that service there is perfect freedom.

DR. NOYES'S TRANSLATION OF THE NEW TESTAMENT.

THE need of a new translation of the Scriptures has long been felt and acknowledged by intelligent persons of every denomination. The "Baptists" have within a few years expended great sums of money, and have employed the service of their ablest scholars, in the preparation of such a work; and many other attempts have been made, more or less successfully, to supply the need. The necessity is, in part, because our language has undergone a change since King James's time, so that some of the phraseology of our common version has become obscure; in part, because of errors made by its translators; and in part, because, since that version was made, many ancient manuscripts have been brought to light, whereby we have now the text of the original much more accurate than it was then.

No translation has hitherto appeared that has satisfied the want. Either they have unnecessarily changed the phraseology of the common version, which has become in a measure sacred to us by association; or they have betrayed lack of sound scholarship; or they have been prepared in the narrow interest of a creed, and have wrested the interpretation to suit some dogmatic ends.

Under these circumstances, all who knew Dr. Noyes have for years been hoping that he would prepare a translation of the New Testament, as he had already prepared a translation of a considerable portion of the Old. Few

men ever lived, better fitted for the task. His scholarship none could dispute, and his whole life had been spent in the study of the Bible. His judgment was rare; his impartiality was perfect: so that no individual belief or preference could by any possibility influence him to give other than what he thought the exact meaning of the original. With these qualifications, he had also a purity of taste and a mingled reverence for old associations and freedom from their trammels, which made him eminently fitted to be the one who should prepare the translation which was so much to be desired. Accordingly, the officers of the American Unitarian Association urged him to prepare such a work, and he gave the best part of his time during the last two years of his life to the revision of his already carefully matured notes, and in the preparation of the work for the press. He availed himself of the help of other scholars, and particularly of that of Mr. Ezra Abbot, to the value of whose services he refers in the Preface.

In the printing, the division into chapters and verses has been indicated only by figures in the margin. This circumstance, in itself, is of sufficient importance to justify the publishing of a new edition of the New Testament; and, at the last annual meeting of this Association, it was urged upon the consideration of our Board. This division, while convenient for reference, has produced a mischievous mutilation of the sense of the Bible, and has for generations been the occasion of such misunderstanding as can only be appreciated by cutting up in the same way any other set of narratives and letters, and having them read piecemeal, — a passage here and a passage there.

Altogether, then, we confidently believe that in this work one of the greatest wants connected with religious instruction has been completely met. We hope that the

book will be *at once taken into every family in our denomination, and* INTO EVERY PULPIT, *to be used in the public services on Sunday;* and we believe that it will so commend itself to persons of all denominations, as soon to secure a vastly wider spread.

We could easily refer to excellences which would abundantly justify our most confident praise; but we are content to leave it with this simple announcement to work its way. The price of the book has been put so low as to make it within the reach of all. — ED.

A FREE CHURCH.

BY REV. CHARLES H. BRIGHAM.

A FREE CHURCH is the ideal of the most devout and the most intelligent Christian believers now; and, all around, they are trying experiments in that direction. Especially in the Liberal body does the idea find favor. In the cities of the East, and in the cities of the West, great halls and theatres, used on the week-days for purposes of secular instruction and amusement, are now used on Sundays for religious teaching, which is given without money and without price to all that will come to hear it. This religious instruction, nevertheless, is not in the strict sense of the word "without price." Those who listen pay nothing. They come and go; and if they bring money with them, they carry it away. But somebody pays for it. The owners of these theatres and halls do not allow gratuitous use of them, but frequently make a large charge; and some one has to pay that. For a Boston theatre, where the listeners hear the free gospel, some one has to pay for each occasion of worship the full hire of the building. In many instances, the preachers *give* their services; but in others, they, too, have to be paid, as they have their families to support, and to prepare for these *free* services uses their time, as much as to prepare for any other service. Somebody has to

pay for these great meetings; they are not free like the light and the air; they do not by any means realize the ideas of George Fox or William Penn. Free as they are, they are often more costly than the services in the ordinary churches. They are simply places where religious teaching is given to a multitude at the expense of a few.

A perfect free church would be one where there should be no expense whatever, where the preacher should preach, and the singers should sing, and the hearers should hear, without ever thinking of any pecuniary obligation or pecuniary reward; where, if the meeting were held in a building, there should be no hire exacted, but the use of it should be given by the owner. Some of us may long for that time to come, may long to see such evidence that prophecy is fulfilled. But common sense tells us that no such thing is likely to be witnessed in our day; and reflection will show us that it is not wise or reasonable. In the present state of society, such a free church as that is not only impossible, but it would be positively a hinderance to Christian knowledge. To establish it would be to go backward, rather than forward. A church which should cost nothing to anybody would be good for nothing. It would have no value, either in the estimate of its members, or in its real gift to the world, and would teach the doctrine of selfishness just where it ought to teach the doctrine of disinterestedness.

The style of the early Christian Church cannot be taken as the sign of what the Church in our time must be. In some things we may properly go back to that style, but in other things it is not desirable that we should go back. We read, that in that first Church in Jerusalem, they had all things in common. Each gave all that he had into the common store, and left the administration to the apostles, who gave to the brethren as each had need. I suppose that no church now, however primitive its notions of gospel order, will be likely to adopt that method. I doubt if every church-member worth $50,000, or $20,000, or $5,000, or $500 will be ready to come and put all that into the church-treasury, even if his neighbors are ready to do it. The most remarkable of pious sacrifices in our time fall short of that mark. A man who

gives half a million to the Church, has, usually at least, as much more left. There is no probability that any church of intelligent men will to-day adopt that early communistic system, certainly not after the failure of so many experiments.

There will be private property among church-members as much as in the outside world. The farmer will have his farm which he cultivates himself, which is registered as his on the county books, and of which he will sell the crops and receive the profits. On Saturday, he will cram his wallet with the pay for his wheat, and never dream that he is bound to turn that all over on Sunday to the common stock of the Church. The mechanic will make his tools or his shoes, and never imagine that he has no Christian right to the proceeds of his toil. Nobody expects that Christian faith in our time abolishes the right or the privilege of private property. A free church is not by any means the synonym for a church where nobody owns any thing, where no one has any means. That is rather a pauper church, a very different thing from a free church. One of the last things that an intelligent man cares to see is a church which is nothing but an almshouse, where all the worshippers come to find bread for the body, and take away something while they bring nothing. That is not even such a church as the first Church in Jerusalem, where the community had means from the voluntary poverty of the brethren.

Let us see, in more distinct statement, what a free church is, according to the intelligent idea of such a church in our time. First, it is a church from which *no one is excluded*, to which every one can come, whether he is rich or poor, high or low, white or black. A church from which the meanest beggar of the street is shut out, is not a free church. A church from which the blackest African is shut out, is not a free church. A church from which the worst sinner is shut out, is not a free church. There must be no test of membership by position, by circumstance, or even by character. A free church has its doors wide open; no check taken, no policeman, no spy there, to watch those who come in, or see that they are "proper persons." Its only limit to admission is the capacity of its house of worship; and if any are kept out, it will not be be-

cause they are barred out or thrust out by any physical or moral force, but only because the room is exhausted, and the space is filled. A free church has no special invitations; it invites all to come, — calls them from the highways and the hedges, as well as from comfortable homes. It might prefer to have saints along with the sinners; but if Zaccheus and his household get ahead of the Pharisees in their eagerness to hear, it will not turn them out to make room for the Pharisees. It says to all, "Come, you are welcome; come just as you are. Do not stop to inquire whether this man or that man wants you, whether they would not be more comfortable if they had more elbow-room, while you are out of the way. But come, because the Church wants you, because it gives you a right there. Come, and find place where you can!" Short of this point, there is no real free church. Any kind of test is fatal to the idea. There may be unity of faith for the majority of those who worship, there may be a positive confession which most of them repeat. They may say that they believe in an atonement or in a resurrection, in one or in many articles; but their church is not a perfectly free church if a person cannot come to it who believes in none of those articles. It may sound like paradox, but it is true, that no church is perfectly free to which an infidel, or one who thinks himself such, cannot belong. A free church will admit within its doors any who are God's children.

2. Then, in the next place, that is properly a free church, where *all have an equal chance*, where there are no privileges, no distinctions; where not only all are admitted, but all are admitted on equal terms; where no one is made to see or to feel his inferiority; where there is no sign of condescension or favor; where one seat has as much honor as another, and there are no special places for rich and poor. If any have to "take the back seats" in a free church, it is because they choose to do so, or because they come too late to get the front seats. In a free church, one seat is just as respectable as another; the pews are all alike; there are no places set apart for any class. The floor is as free as the gallery. It is only a mockery of freedom, when the outer doors are wide open, but the inner doors

are closed and locked. That is what you see sometimes in Roman Catholic Churches. You may go in or go out: there is no one to hinder you; but, unless you have the key to the pews, you must stand or kneel in the aisles, and feel all the time that you are in the way of those who consider themselves to be legitimate worshippers.

Even the Apostolic free Church seems to have had trouble of this kind. The letter of James tells of distinctions that were made in that assembly in Jerusalem; how there were good places for those who came in goodly apparel and with gold rings, while the poor brethren had to stand behind, or sit at the footstool of the rich. You could see that in an American church, built some years ago expressly as a free church. The music was so excellent, and the preaching so earnest, that it became the fashion to go there on Sunday, and silks and satins rustled in those free pews. Poor people who went there, found encouragement enough in the words of the preacher, but not in the frowns of the wealthy worshippers, who did not want such society, even in the house of God. That was no more a free church than if the pews had been all owned and locked; and all the theory of the foundation could not change the fact. The poor in their coarse garments felt themselves under constraints; they were beaten back by the tyranny of fashion; they were out of place in coming there.

3. In the third place, a genuine free church is *free all the time*, not half of the time, or on occasions merely. There are Churches which pretend to claim that name, because they allow their church-building to be used by others when they do not wish to use it themselves. It is private in the morning, but it may be public in the afternoon or the evening. It is free when the regular congregation are not there, but not free when they are there. Half a loaf, perhaps, is better than no bread; but there is not much charity in giving away the half of a loaf which you do not mean to eat, and would leave only to mould or to harden. A real free church is just as hospitable in one part of the Sunday as in the other, at one time as at another. It invites all of every class, not merely to its second table, but to its first table; to sit with the guests and not with

the servants; to enjoy the best things that it has to give. That a second congregation have the free use of a church-building by no means entitles the congregation who really own the building to the honorable name of a free church. They are courteous and kind, but their church is not free.

4. And, more than in these particulars, a free church is known *as supported by free-will offerings*. It is not perfectly free, while any are compelled to give much or little to its support. Every man may give much or little as he chooses. Some may give a great deal, some may give little, some may give nothing at all; but all gifts, large or small, must be *voluntary*. No one is obliged to give any thing. A mean man may come and enjoy all he will, and thank his fortune for a cheap gospel. Well, they see him, and think what they please of him, but they let him alone; he can be mean, if he is willing to be. In a free church, there is no talk of *dues*. The promise of giving is a word of mouth and not a note of hand; and if a man fails of his promise, they will not send a sheriff after him. One is as free to give here as he is to come and go. He may give to the amount he chooses, or in the way that he chooses. If he honestly thinks that his "prayers" are worth more than his money, why, he can pay in prayers, — as I once knew a good man to do when asked to subscribe to the building of a new church. If he thinks that the honor of having his company is sufficient, why, he can stop with that, as some do. In a free church, the gift is free, of whatsoever kind or amount it is; the widow's mite or the rich man's talent. The free church wants no grudging givers. It takes what any and all choose to give, and credits them with good-will. This is the principle of a genuine free church, no matter what inequalities may grow out of it; and a church is not fairly free, until it has established for itself this principle. It is only half free, when it gives free invitations, but compels contributions; when it tells people to do as they please, but tells them just how much they *must* give.

These are the characteristics of a free church, of the kind of church which some of us would like to see established. But there are difficulties in the way of establishing such a church.

In the first place, it has a necessary cost, as much as a church of another kind, and expenses which must be met. There is a certain amount of money which must be raised; and, if this cannot be raised by free-will offering, there must be constraint used in getting it. There is the cost of maintaining the building, as in our climate a free church cannot meet in the open air; of insuring it, of repairing it, of keeping it clear of interest upon its debt, if it has a debt; of warming it, of lighting it. There is the cost of the appurtenances of worship, — the preaching, the music and song, sometimes greater, sometimes less. These expenses must be met, in a free church as much as in any other; and, on the voluntary principle, they are not always met. There is an innate sense of justice which stands in the way. The worshipper of moderate means reasons, "I ought not, with my small store, to give more than this rich man, who professes to have as much interest in the church as myself. A tenth of what he gives is really enough for me. It is wrong for me to do so much more than my share." That reasoning keeps back many gifts that would otherwise come in, and so hinders the free church from succeeding. And another difficulty in the way is, that where the connection of members in a church is so lax, where they are not bound in any way, they may easily slip out; they may act from caprice, and you never know what to depend upon. There is no certainty for the future in a church that is perfectly free. It may continue to live, but it is exposed to be broken up at any moment. Men do not like to belong to a society of any kind, which has only the cohesion of individual choice, from which there is nothing to hinder any from seceding; or in which, on the other hand, new persons coming in may vote down or vote out those who have already given their zeal or their money. These are serious, practical difficulties in establishing anywhere a church which shall be perfectly free; and there is the farther difficulty, that some who are liberal in their gifts may claim for that reason greater deference, and think that their gifts insure them the right to rule.

In spite of these difficulties, there can be a close approximation to a free church, if certain conditions of success are

observed. The first of these conditions is, that every person who is interested shall be willing and ready *to do what he can.* Let the sense of justice go! Do not compare yourself with anybody else. Ask not what your neighbor does, but only what you can do yourself. Do that, and then the rest will come right. Ask how much you can do, and not how easily you can get off. Any church is cursed from the start, when those who are interested in it are more concerned to make it cheap than to make it efficient, to find its minimum of cost than its maximum of usefulness. Let every one give as much as he can, and then there will be no complaint about deficiency. If a man can give fifty dollars in a year, do not let him stop with twenty dollars, because he has figured out twenty dollars as his equitable share. The Church will find use for all the fifty dollars. If one can only give twenty dollars, do not let him stop with ten or five dollars, because some one as able as himself only gives that amount. It is not well to make the meanness of another man the rule of your generosity. Let not your free offering be hampered either by what any other has given, or by what any other ought to give. Give freely as much as you can.

Another of these conditions is, that there shall be *no special consideration of the pecuniary or social standing*, of those who belong to the Church, whether they are rich or whether they are poor, whether they are wise or whether they are simple. Rich men are of no value in a church unless they give of their money; if they are close and narrow, they do more harm than good in it. Intelligent men are of no value in a church unless they use their intelligence for the help of the rest; of no value if they stand aloof. It is only trifling to talk of so much money in the purses of the members of the Church, unless a fair proportion of it gets into the church-treasury. A man is worth there what he brings, and not what he leaves at home. What is wanted in a free church above all things, is *liberal men*, — men who are not only liberal in their ideas, but in their acts, not only liberal in their theology, but in their donations; free-handed as well as free-thinking. We do not care what they are worth, but what they will do. The poorest widow is better

there than the richest millionnaire, if she gives her mite, while he gives nothing.

No church can be, no church ought to be, quite free. In all, there ought to be *some sense of obligation*, some sense of the members that they owe something to the Church. No man has the right to come to a church regularly, and yet not feel that he is in any way indebted to it. If he does nothing but sleep there, he is indebted, as much as he would be if he had a room in a lodging-house. He owes something for what he hears and what he sees. That he does not promise to pay, does not make his debt any less. Children do not promise to pay their parents for their early training; yet children owe parents for this, nevertheless. Every attendant at a church ought to feel himself in a measure bound to pay for what he gets, whether he is asked to pay or not. He ought to give a free-will offering, if we may make such an Hibernian statement. He ought to do at least his *share*. His moral obligation goes as far as that. A free church is not intended to release one from all obligations of decency and honor, to foster meanness, or to encourage evasion. In that way, it would do more harm than good. It only, by its very constitution, appeals more to the honor of its members. In calling for volunteers, it only says that men ought to serve. It is a miserable Christian agency, if it only affords a refuge and a religious pretext to those who want to escape the burdens which they ought to bear. You may see men in the cities, of snug fortune, and with a balance at the banker's, who take credit for humility, because they are willing to go as worshippers to the chapels for the poor. It is a gracious condescension for them to come down to that society. But they really go there because it costs nothing, and their seeming humility was only their parsimony.

Any one can come to a free church; there are no seats of honor there; it is free at all times, and the offerings which sustain it are free. But it asks of those who belong to it, who sympathize with its purpose, who find their good and their pleasure in it, to sustain it by their gifts, that the virtual pledge which their presence gives, be fully redeemed. Is this condition unfair? Is not such a free church possible?

TRACTS.

THERE has been added, during the month, to our series of tracts, one entitled "What will he preach about?" intended especially for distribution in new communities where any propose to hold a Unitarian service.

We have also begun a series of tracts for seamen. Two have been issued, entitled "Signal Gun" and "A Friendly Word."

These, like all our tracts, are for free distribution, and will be furnished to any who apply.

NEW PUBLICATIONS.

Home Life: What it is, and what it needs. By JOHN F. W. WARE. Tenth Edition. Boston: William V. Spencer.

This little volume has already found its way into many of our families, and we should be glad if any earnest word of ours in its praise could lead to its introduction to many more. In the present edition, the publishers have had the happy thought to insert, before the title-page, a blank Marriage Certificate, so that it may serve as a pastor's wedding gift. Nothing could be better suited to the purpose. — ED.

Introduction to the New Testament. By DE WETTE. Translated by FREDERICK FROTHINGHAM. Boston: American Unitarian Association.

This work, which was published ten years ago, has now been placed in the hands of this Association, and is introduced anew to the attention of all who seek a more intelligent knowledge of the New-Testament writings. It is safe to say, that, while the last ten years have witnessed great changes of opinion on many points connected with the Scriptures, and a vast deal has been accumulated that helps to illustrate them, this work of De Wette still remains a standard book, and there are few writers whose authority is to-day so universally acknowleged by persons of every denomination. We hope the time is not distant when his entire commentary will be presented in an English translation. Meantime, we commend this Introduction as an important critical help. — ED.

The New Testament. Translated from the Greek Text of Tischendorf. By GEORGE R. NOYES, D.D. Boston: American Unitarian Association. Noticed in this Journal elsewhere.

Onward. A Magazine for the Youth of America. Conducted by CAPTAIN MAYNE REID. New York: G. W. Carleton.

The Manufacturer and Builder. New York: Western & Co., 37, Park Row. A Practical Journal of Industrial Progress, to be issued monthly, with H. W. BEECHER for one of its Contributors.

OUR DENOMINATIONAL PERIODICALS.

WE feel, more than ever before, moved to call attention to the periodicals now published in our denomination: partly because of their increased promise of excellence; partly because this promise can only be fulfilled by means of increased support; and partly because the recently renewed demand for a denominational review reveals the wide desire for such reading on the part of our people.

"The Christian Examiner" is the oldest, and has in a peculiar degree the respect and attachment of the denomination; and if, during the last few years, it has opened its pages so widely to every variety of topics as to lose much of its former denominational interest, it is now the purpose of its editors to make it as nearly as possible the ideal of a scholarly review, especially in the interests of Liberal Christianity, representing the best thought of our denomination, and alive to all the great practical, intellectual, and theological issues of the day.

They earnestly invite our writers to make it the channel for the utterance of every thing helpful, and of fresh and vital interest; and if their appeal is seconded as we hope, the "Examiner" ought to, and we believe it will, receive the full support of our people. On the other hand, one way to insure the contributions of such writers is to subscribe for the Review and so give them a certainty that their articles will be widely read.

"The Monthly Religious Magazine" has been steadily growing in size and in interest and in favor, till it has deserved to be ranked among the very best religious periodicals of the day. The January number is admirable in the ability, the variety, and the spirit of its articles. In the Preface to this number, Mr. Sears, one of the editors, defines his position and his purpose in these words: "We hold very dear the fellowship of the Unitarian denomination. We believe its opportunities to be great and providential, and that it includes in the past and the present some of the best and ablest minds of the nineteenth century. But our higher allegiance is to Jesus Christ as the revelation of God; and we do not intend to drift away from this divine centre, let denominations drift as they will. We hold our place within the Unitarian communion, not for the sake of being its echoes in any thing, but exercising within it the largest and the freest utterance, and the right of applying the Christian truth and law independent of all parties and associations, but with the courtesies inspired by Christian love."

We quote this passage with peculiar satisfaction, and would gladly quote the entire Preface. There are some who, when troubled by the existence, in the denomination, of things which they disapprove, are tempted to withdraw: and, instead of using the counteracting influence which they might exert, they give themselves up to morbid complainings that things are as they are. The healthy contrast of such a position as this of Mr. Sears is most welcome, and we are sure that the wisdom of it will be justified in the influence it will secure. — Ed.

EXTRACTS FROM LETTER OF DR. MOSES BROWN.

Jacksonville, Fla., Dec. 27, 1868.

Rev. Mr. Lowe.

My dear Sir, — I will cheerfully comply with your request after I shall have had a little more experience among this people. In the mean time, I will tell you what I have done, what I want

to do, and what I believe could be accomplished through my projects. First, I have gained the confidence of the colored people of Jacksonville. I visit one of their Sunday schools every morning, frequently taking charge of the school, always a class, and addressing the school. The papers and tracts are all gone, and were very acceptable and interesting to all; I read several of them in their meetings to audiences of from five hundred to one thousand. The reading of "Zip's Vow" created a great sensation, of which the minister taking advantage, brought to the altar one hundred and fifty-four for prayers. He has told me since, that about one hundred of them had been converted! I believe I can read that tract so as to convert half the negroes in Florida, — poor ignorant souls, who think the awakening of a little emotional feeling to be religion, or experiencing religion! This evening I have given a talk on Duty, of which most of them have little idea. I had an audience of five or six hundred.

I have been obliged to discontinue my school, but it may be for the best. As strange as it may seem to you, there is not a room to be had suitable for a school for less than forty dollars a month. Those of my pupils who were regular in their attendance and are reliable, I shall meet three evenings in the week at their houses; teach a class of ladies two afternoons; meet with the choir of the African Methodist Church, just formed; and perhaps teach a little school of children in a little community just out of the city, where I have taken board.

Send me as many tracts and papers as you please: I have opportunities to send them all over Florida and southern Georgia and South Carolina; also more of the Testaments of the same kind, if you can.

I have had in my school eight licensed preachers.

I have come to the conclusion that a negro can be taught to read — after he has learned the alphabet — much quicker than a white man of the same mental capacity. They have such fine ears to distinguish sounds. I venture the opinion that in a few years some of the best elocutionists and talkers of the English language will be among the colored people.

EXTRACTS FROM REPORT OF REV. GEO. W. SKINNER.

LEAVENWORTH, KANSAS, Jan. 8, 1869.

MY DEAR MR. LOWE, — In your favor of Oct. the 20th, in which you informed me that the Committee of the American Unitarian Association had voted my Society a gift, — to aid us in the work we are seeking to do, — on certain conditions, you further said that you would like to receive from me quarterly reports.

The conditions upon which the gift was granted were accepted by the Society; and, following the suggestions of the Western Secretary, I have done what I could to serve the cause of liberal Christianity, as a missionary. On the supposition that this grant was to have effect from July to July, during the term of my second year my Society granted me a vacation from pulpit and pastoral duties here; and I preached one Sunday in St. Joe, for the new Society there, and three Sundays for the friends in Kansas City, who have now invited the Rev. Mr. Copeland to take the charge of that church. I also preached one Sunday of October, November, and December, in Atchison. Beside these sabbath services, I have spoken a number of times on week-day evenings, in Wathena, Kansas; and in Atchison. More labor of this kind would have been done during the autumn and winter, but for the unprecedentedly severe weather of the season, and sickness in my family. In all these missionary services, I have been impressed that there is far greater need of Christianizing the so-called liberal elements of Western society, than of liberalizing the faith of any class of Christians.

Allow me to say in this report to all who may read it, that no liberal church can prosper unless it be builded on sound, Christian foundations; Jesus Christ himself being the chief corner-stone. The masses associate the word "liberal" with the term "loose." And my first year's work with this Society was to commit it to Christian leadership; and whoever serves the cause of a true and liberal Christian faith in this frontier

region, whether Unitarian or Universalist, must expect to do the work of a missionary, not only as to the doctrines of religion, but the fundamentals of common morality as well.

Allow me to say, also, in closing this brief report, that, aside from a few, tried friends, who are Unitarian in their antecedents and leanings, all my earnest and sympathizing coworkers are of the Universalist wing of the liberal church. I hope this fact may not prove to be a hindrance in any way, or bar to any sympathy or assistance from the Unitarian Association. Outside the church in Lawrence, and my Society here, they constitute nine-tenths of the liberal friends in the State.

I am, most cordially, yours,

GEO. W. SKINNER.

EXTRACT FROM A LETTER OF REV. JOHN ELLIS.

PLYMOUTH, PA., Jan. 1, 1869.

BROTHER LOWE, — I received your very welcome letter of Dec. 15, last evening, and found a draft for fifty dollars in it, which I will take as a kind of New-Year's present, and feel happy over it.

It found me engaged in a meeting here at old Plymouth, in what is called the Wyoming valley, one of the most beautiful and fertile valleys of the State. But it is richer in coal than any thing else; and is a wicked place, and needs moral and religious culture very much. I have been holding a meeting here for a week every evening, and thus far it has been well attended by the best portion of the community, who manifest quite a religious interest.

Since my meeting at Wanesville closed, I have held one over at Jersey shore, a pleasant town on the west branch of the Susquehanna; which resulted in good. We have but few friends there, yet the liberal cause is growing as fast as could be expected. But oh how bitter the sectarian spirit is here, and how unlike the kind, gentle loving spirit of Jesus! I try to show them a more excellent way, both in doctrine and spirit; and I think at last some of them begin to see "men as trees walking," and will ere long see more clearly.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Dec. 7, 1868.—Present: Messrs. Padelford, Smith, Cudworth, Livermore, Crosby, Lyman, Fox, and Lowe.

The subject specially assigned for consideration at this meeting—the relation of the Association to the Sunday-school Society—was taken up, but, on account of the small attendance, was postponed until the next meeting. To provide for the present needs of the Society, a further loan of $500 was voted.

The Committee on Publications reported that books had been granted, in response to applications received, to the following libraries: Library of the Soldiers' Memorial Society, Richmond, Va.; Normal School for Freedmen, Baltimore, Md.; Lodge of Good Templars, Whitesboro', N.Y.; Peabody Institute, Baltimore, Md.; and College and Theological School, Clausenburg, Transylvania.

This Committee also reported in favor of appropriations for publishing a Memoir of James P. Walker, and a new tract for Freedmen; and their report was adopted.

The Committee on the New-England States submitted reports from Messrs. Collins, Patten, and Clifford, members of the Boston School for the Ministry, of missionary work done by them during their recent vacation.

They also recommended an appropriation of $200 to the Society in Ellsworth, Me., for the coming year, on condition their pastor should be released to do missionary service elsewhere for eight Sundays during that period; which recommendation was adopted.

The Committee on the Western States submitted reports from Rev. J. L. Douthit, Rev. G. W. Hosmer, D.D., and Rev. J. K. Hosmer; and recommended the following appropriations, which were voted: $1,500 to the Second Unitarian Society in St. Louis, Mo., to aid in building a chapel, the sum to be secured by the usual bond; $500 to the Society in Kansas City, Mo., $100 of the amount to be given to Rev. W. E. Copeland (who had accepted a call to become their pastor)

towards the expenses of removal, and $400 to be paid quarterly to the Society towards his salary, for the year beginning whenever he should enter upon his duties; $300 to Rev. J. L. Douthit, for services as missionary in Shelbyville, Ill., for the coming year; and $500 for general missionary work at the West.

The Committee on the Middle and Southern States presented a report in which they recommended that authority be given to the Treasurer, to pay to Miss Amy M. Bradley, for the work in Wilmington, N.C., the sum of $520, contributed for that purpose at the recent meeting of the National Conference; and that an appropriation of $1,500 be made to the Society in Newburg, N.Y., to aid them in building a church, the sum to be secured by the usual bond; and the report was adopted.

The Committee on Theological Education reported that an application had been received from the Meadville Theological School, for an appropriation in aid of its beneficiary fund; and they recommended that $400 be granted for this purpose, to be distributed among needy students, at the discretion of the officers of the School, and the Committee on Theological Education of this Board; and on the usual conditions.

This report was adopted.

The Secretary presented a letter received from Henry P. Kidder, Esq., resigning his position as Vice-President of the Association, on account of absence for some months in Europe; but it was voted unanimously not to accept the resignation, and the Secretary was requested, in communicating to Mr. Kidder this action of the Board, to express to him their high appreciation of his services for the Association.

The Secretary also presented a report from Rev. John F. W. Ware of the work done by him, as agent of this Association, for the collection of funds; and the following resolution was unanimously adopted: —

Resolved, that the thanks of the Board be given to Rev. John F. W. Ware for his efficient services in connection with the recent contribution to our funds; and to his parish in Baltimore, for their liberality in releasing him from his duties among them for the time, thus enabling him to do the work of the Association, without charge upon its treasury.

The Board then adjourned.

Jan. 11, 1869. — Present: Messrs. Padelford, Smith, Cudworth, Hepworth, Livermore, Metcalf, Osgood, Reynolds, Shippen, Cobb, Crosby, Kennard, Shattuck, Fox, and Lowe.

The question of the relation of the Association to the Sunday-school Society was discussed at some length; and it was then voted, that, in order to give a full opportunity to test the plan for a general collection for that Society in May, the whole subject be referred to the next year's Board.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Meadville, Penn.; Free Public Library, Chelsea, Mass.; Parish Library of Unitarian Society, Nantucket, Mass.; Free Library, in Groveland, Mass.; and State Library, Columbus, Ohio.

The Committee on the New-England States reported in favor of an appropriation of $125 in aid of the Society in Rowe, Mass., which report was adopted.

The Committee on the Western States presented reports from Rev. C. H. Brigham, and Rev. G. W. Hosmer, D.D.; and recommended an appropriation of $150 in aid of the Society in Roscoe, Ill., for the year beginning Jan. 1, 1869; which was voted.

The Committee on the Middle and Southern States submitted a report from Rev. Seth Saltmarsh, missionary at Knoxville, Tenn., and recommended the following appropriations, which were voted: $1,000, on application of the New-York and Hudson-River Conference, for the payment of Rev. W. R. G. Mellen, as their Secretary and Missionary; and $1,000 to the Society in Vineland, N.J., provided reasonable assurance should be given, that, with this aid, their debt should be paid, and they be able to retain their present pastor for the coming year, without further help; and on the further condition, that this sum should be secured to the Association, on their church edifice, by the usual bond.

The Secretary offered, for the consideration of the Board, the following suggestions: —

Two things were apparent, in connection with the opportunity for missionary work: first, that there were several min-

isters without stated and permanent employment; second, that everywhere we met with encouragement, when attempts were made. There were many places where a large proportion of the population attended no religious service; and it had been shown to be possible, if suitable efforts were made, to do much good even where no expectation could be had of establishing a permanent society. Under these circumstances, he respectfully suggested, that some plan should be at once entered upon for securing the services of those unemployed ministers who were available for such work, in missionary preaching, under such various methods as might suit the several places where it might be tried, and that this attempt be made in co-operation with the Local Conferences. To this end, he offered the following votes, which were adopted: —

Voted, that the Secretary be authorized to communicate to the Secretaries of all the Local Conferences, the desire of this Board to co-operate with their several Conferences in the support of missionary preaching, and to arrange with them such plans of operation as may be deemed advisable, subject to the approval of a Special Committee of this Board.

Voted, that a Special Committee of three be appointed to act with the Secretary for this purpose; and that a sum not exceeding $3,000 be appropriated for carrying out the plan.

Messrs. Reynolds, Livermore, and Fox were appointed to serve on this Committee; and the Board then adjourned.

INTELLIGENCE.

THE CHICAGO CONFERENCE OF UNITARIAN CHURCHES was organized at Chicago, Ill., Dec. 2, 1868. Ten churches were invited, and all were represented. An essay was read by R. N. Foster, M.D., on "The Position and Work of Unitarianism;" which subject was discussed, and, afterwards, that of "Sunday-school Methods." Officers were chosen as follows: President, Artemas Carter, Winnetka, Ill.; Vice-President, J. P. Fogg, Chicago; Secretary, J. W. Gitteau, Chicago; Treasurer, C. H. S. Mixer, Chicago; Directors: D. L. Shorey,

Chicago; J. M. Varnum, Chicago; S. C. Mason, Lockport, Ill.; Rev. Zerah Masters, Kenosha, Wis.; Rev. R. L. Collier, D.D., Chicago.

UNITY CHAPEL, erected by the Third Unitarian Society in Brooklyn, N.Y., was dedicated on Wednesday evening, Dec. 9. The order of services was as follows: Reading of responsive sentences with the choir, Rev. Alpheus S. Nickerson, of Sterling, Mass.; reading from the Scriptures, by Rev. Henry Blanchard, of Brooklyn (since removed to Indianapolis, Ind.); act of consecration, led by Rev. Samuel Osgood, D.D., of New York; original hymn, read by Rev. Charles B. Webster, of Newburg, N.Y.; prayer of consecration, by Rev. Henry W. Bellows, D.D., of New York; sermon, by Rev. Alfred P. Putnam, of the First Unitarian Society in Brooklyn; original hymn, read by Rev. Rushton D. Burr, of Yonkers, N.Y.; closing prayer, and benediction, by Rev. Frederic A. Farley, D.D., of Brooklyn.

THE NEW EDIFICE OF THE FIRST CONGREGATION CHURCH, BOSTON, was dedicated on Thursday evening, Dec. 10. The order of services was as follows: Reading of the "first form of evening prayer," by Rev. Chandler Robbins, D.D., of the Second Church, and Rev. Samuel K. Lothrop, D.D., of the Brattle-street Church; prayer of dedication, by Rev. George E. Ellis, D.D., of Charlestown; sermon, by Rev. Rufus Ellis, pastor of the Society; closing prayer, by Rev. Ezra S. Gannett, D.D., of the Arlington-street Church. During the service, a hymn was sung, written by Rev. Nathaniel L. Frothingham, D.D., the former pastor.

THE PLYMOUTH AND BAY CONFERENCE held a meeting at Bridgewater, Mass., Dec. 13. The Committee appointed at the last meeting to consider the New Hymn and Tune Book, published by the American Unitarian Association, presented a report, accompanied by the following resolution, which was unanimously adopted: —

Resolved, That this Conference would recommend to the churches and parishes connected with it to introduce and adopt the new Hymn and

Tune Book of the American Unitarian Association (already in use in many of the churches of the denomination), and they would especially recommend this where the present supply of hymn-books is limited, worn, and a new book is needed.

A resolution was also adopted, authorizing the Executive Committee to arrange with the American Unitarian Association for the employment of a missionary within the bounds of the Conference, he to exchange with the settled pastors a part of the time, thus securing their co-operation in the work. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, and one of the Executive Committee of the American Unitarian Association, by invitation took part in the proceedings of the Conference, made a statement concerning the new Hymn and Tune Book, and an appeal in behalf of the Sunday-school Society, showing its great usefulness, the good performed by the "Sunday-school Gazette," and the publication of Sunday-school books, and the need of more generous contributions from the churches. A proposal to set apart an hour, at future meetings of the Conference, for spiritual and religious exercises was discussed, and unanimously adopted, and the Secretary was authorized, in future notices of meetings, to designate an hour of the afternoon session for this purpose.

The Norfolk Conference held its annual meeting at Walpole, Mass., Dec. 16. The committee appointed at the last meeting to consider the plan of church organization proposed by Rev. William G. Scandlin, Secretary of the Worcester Conference, presented a report recommending such a plan, which was adopted. A discussion followed on topics suggested by the essay read at the last meeting, by Rev. George Hill, of South Dedham.. Officers for the coming year were chosen as follows: President, J. Mason Everett, Canton; Vice-Presidents, Rev. Charles J. Bowen, Boston Highlands, and H. Augustus Lothrop, Sharon; Secretary, Rev. Frederic Hinckley, Dorchester; Treasurer, Jonathan H. Cobb, Dedham; Directors: Rev. William Brown, Sherborn; Rev. George Hill, South Dedham; Rev. James H. Wiggin, Medfield; Benjamin C. Vose, Hyde Park; Miss A. E. Clapp, Dorchester; Mrs. J. H. Morison, Milton.

Rev. GEORGE H. HOSMER was installed as pastor of the First Congregational Society in Bridgewater, Mass., on Thursday, Dec. 17. The order of services was as follows: Introductory prayer, by Rev. Francis C. Williams, of East Bridgewater; reading from the Scriptures, by Rev. Jacob G. Forman, of West Bridgewater; sermon, by Rev. George W. Briggs, D.D., of Cambridgeport; reading of installation hymn, by Rev. William L. Chaffin, of North Easton; installing prayer, by Rev. Abiel A. Livermore, of Meadville, Penn.; right hand of fellowship, by Rev. Thomas J. Mumford, of Dorchester; address to the people and pastor, by Rev. Richard Metcalf, of Winchester; closing prayer, by Rev. Calvin Lincoln, of Hingham; benediction, by the pastor.

THE CHURCH OF THE FIRST PARISH, in Cambridge, Mass., having been remodelled, was rededicated, on Sunday evening, Dec. 20. The services were conducted by Rev. William Newell, D.D., the former pastor, and Rev. Henry W. Bellows, D.D., of New York; the latter preaching the sermon.

Rev. JOSHUA YOUNG was installed as pastor of the Society in Fall River, Mass., on Tuesday, Dec. 22. The order of services was as follows: Invocation and reading from the Scriptures, by Rev. Henry G. Spaulding, of Framingham; sermon, by Rev. Edward E. Hale, of Boston; installing prayer, by Rev. Calvin Lincoln, of Hingham; right hand of fellowship, by Rev. William J. Potter, of New Bedford; address to the people, by Rev. Joseph H. Allen, of Cambridge; benediction, by the pastor.

THE CHURCH OF THE SOCIETY in Marblehead, Mass., having been remodelled, was rededicated on Sunday evening, Dec. 27. The sermon was preached by Rev. Edmund B. Willson, of Salem.

THE CHURCH OF THE DISCIPLES, Boston, held their first service in the vestry of their new building, on the corner of Warren Avenue, and Brookline Street, on Sunday, Dec. 27.

THE CHURCH OF THE FIRST PARISH, in Dover, Mass., hav-

ing been completely renovated, was rededicated on Sunday, Jan. 13. The sermon was preached by Rev. Calvin S. Locke, of West Dedham, who at present has charge of the Society.

THE SUFFOLK CONFERENCE held its regular bi-monthly meeting, Wednesday evening, Jan. 13, at the vestry of the Church of the Disciples, Boston. Rev. Edward E. Hale, at the request of the Government of the Conference, presented a report, "The Work of the Churches in Local Charities," which was discussed, and then referred to the Executive Committee.

Rev. W. S. BARNES, formerly of the Baptist denomination, was installed as pastor of the First Unitarian Society in Woburn, Mass., on Friday, Jan. 15. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. Rufus P. Stebbins, D.D., of Cambridge; sermon, by Rev. James Freeman Clarke, D.D., of Boston; installing prayer, by Rev. William P. Tilden, of Boston; right hand of fellowship, by Rev. Richard Metcalf, of Winchester; address to the people and charge to the minister, by Rev. Charles Lowe, of Somerville; benediction, by the pastor.

THE THIRD ANNUAL MEETING OF THE WORCESTER CONFERENCE was held at Marlboro', Mass., Jan. 19 and 20. A sermon was preached by Rev. Alpheus S. Nickerson, of Sterling. The Secretary presented his Annual Report, which embraced a statement of the general condition of each society, the number of members of the church and the Sunday school, and the amount contributed by each society to the American Unitarian Association for general denominational work.

The subject for discussion, "Itinerancy and lay effort for the sustaining of regular religious services when without a settled minister," was introduced by an essay by Mr. George Forbes, of Westboro'. Officers for the coming year were chosen as follows: President, Hon. Phineas Ball, Worcester; Vice-Presidents, Rev. Alonzo Hill, D.D., Worcester, and George C. Davis, Northboro'; Secretary, Rev. William G. Scandlin, Grafton; Treasurer, John C. Otis, Worcester; Directors: Rev. Rush R. Shippen, Worcester; William D. Peck, M.D., Ster-

ling; Mrs. J. W. Wetherell, Worcester; T. S. Blood, M.D., Fitchburg; Rev. Edwin G. Adams, Templeton; Miss Charlotte Fisher, Lancaster.

Mr. SAMUEL R. PRIEST was ordained as pastor of the First Congregational Society in Uxbridge, Mass., on Wednesday, Jan. 20. The order of services was as follows: Introductory prayer, by Rev. Henry F. Jenks, of Fitchburg; reading from Scriptures, by Rev. Adin Ballou, of Hopedale; sermon, by Rev. Rufus P. Stebbins, D.D., of Cambridge; ordaining prayer, by Rev. William B. Smith, of Walpole; charge, by Rev. George S. Ball, of Upton; right hand of fellowship, by Rev. Henry F. Jenks; address to people, by Rev. John Boyden (Universalist), of Woonsocket; closing prayer, by Rev. David P. Lyndsley, of Mendon; benediction, by the pastor.

Rev. W. ELLERY COPELAND, of Brunswick, Me., has accepted a call from the new Unitarian Society, in Kansas City, Mo., and will enter upon his duties there the first of February.

Rev. RUFUS P. CUTLER, of Brooklyn, N.Y., has accepted an invitation from the Unitarian Society in Charleston, S.C., to supply their pulpit during the winter.

Rev. JASON F. WALKER has closed his connection with the Society at East Saginaw, Mich.

Rev. H. C. DELONG, late pastor of the Universalist Society in Danvers, Mass., has accepted a call from the First Parish (Unitarian) in Medford.

Rev. J. F. WATERHOUSE, formerly of the Christian denomination, has accepted a call from the First Unitarian Society in Clinton, Mass.

Rev. EDWARD H. HALL has accepted a call to settle as colleague pastor over the Second Congregational Society in Worcester, Mass.

Rev. JUDSON FISHER, formerly of Lebanon, N.H., has accepted an invitation to preach to a new Unitarian Society, in Mattoon, Ill.

Mr. W. A. P. WILLARD has accepted a call from the First Parish in Warwick, Mass.

THE NEW EDIFICE erected by the Christian Union Church in Stoneham, Mass., was dedicated on Friday evening, Jan. 1. Rev. George H. Hepworth, of Boston, preached the sermon; and the other exercises were conducted by the pastor, Rev. E. Baxter Fairchild, and others.

Rev. COURTLAND Y. DE NORMANDIE has resigned the charge of the Society in Fairhaven, Mass.

Rev. CHARLES NOYES, of Northfield, Mass., has been granted a temporary leave of absence by his society, and accepted an invitation to take charge, for three months, of the Society in New Orleans, La.

Rev. WILLIAM R. G. MELLEN, for more than a year past Secretary of the New-York and Hudson-River Conference, has accepted a call from the First Unitarian Society in Detroit, Mich., and will enter upon his duties there the first of February.

Rev. JOHN M. MERRICK, who, for the past two years, has had charge of the Universalist Society in Foxborough, Mass., has accepted a call from the Unitarian Society in Charlestown, N.H.

REV. CHARLES C. SALTER, having decided to withdraw from the ministry, has resigned the charge of the Society in Arlington, Mass.

THE OFFICE OF THE WESTERN SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION, Rev. Carlton A. Staples, in Chicago, will be removed, on the first of February, to the new store of the Western News Company, corner of Madison and Dearborn Streets, of which John R. Walsh is the managing agent, and which is one of the largest houses of the kind in the country. Here will be always kept on sale a full assortment of the Association's publications, as well as all other Unitarian books.

ACKNOWLEDGMENTS.

1868.			
Nov. 24.	From	Joseph Granger, as annual membership	$1.00.
25.	„	Henry P. Kidder, Esq., Treasurer National Conference, the following sums pledged at meeting in New York, for India Mission:—	
		Westminster Society, Providence, R.I. $100.00	
		Church of Messiah, New York 100.00	
			200.00
27.	„	S. F. Whitney, as annual membership	1.00
30.	„	Westminster Society, Providence, R.I., additional	6.00
Dec. 1.	„	Hon. T. D. Eliot, New Bedford, as amount pledged by him at meeting of National Conference, for India Mission	25.00
2.	„	Third Society, Hingham, additional	5.00
4.	„	Society in East Cambridge, additional	5.00
4.	„	Society in Sudbury, for "Monthly Journals"	8.00
7.	„	Rev. G. W. Stacy, as annual membership	1.00
9.	„	Society in Lancaster, N.H., as amount pledged at meeting of National Conference, for India Mission	25.00
11.	„	First Parish, Portland, Me., for "Monthly Journals"	30.00
15.	„	Mrs. L. P. Wood, Springfield, Ill.	20.00
16.	„	First Society, Salem, for "Monthly Journals"	34.00
19.	„	Third Religious Society, Dorchester, for "Monthly Journals"	13.00
26.	„	Rev. John Clark, as annual memberships	2.00
29.	„	Rev. H. C. Badger, as annual memberships	2.00
30.	„	Rev. G. G. Withington, and G. A. Peabody, as annual memberships	2.00
31.	„	Joseph Curtis, as annual membership	1.00
1869.			
Jan. 1.	„	Rev. Daniel Bowen, and F. P. Denny, as annual memberships	2.00
2.	„	William Dyer, as annual membership	1.00
4.	„	J. W. Kerr, Pittsburgh, Penn.	5.00
5.	„	Society in Wilmington, Del., for missionary work in Middle and Southern States Conference	25.00
6.	„	Friend in Providence, R.I.	45.00
6.	„	Society in Germantown, Penn., for missionary work in the M. and S. States Conference	50.00
7.	„	Rev. George Leonard, as annual membership	1.00
11.	„	"A collection made by some ladies,"	150.00
11.	„	Society in Concord, Mass., additional	20.00
11.	„	Rev. J. C. Parsons, and E. Norris, as annual memberships	2.00
12.	„	Mrs. Abel Adams, Brookline	50.00
13.	„	W. T. Piper, as annual membership	1.00
14.	„	Rev. J. B. Beach, as annual membership	1.00
15.	„	Society in East Bridgewater, additional	5.00
15.	„	A Lady in Boston, for general purposes $75.00	
		India Mission 50.00	
		Meadville School 50.00	
			175.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged. Some societies, where collections have been taken up, have not yet sent them in, having retained the sum contributed in the church, to add to it by subsequent subscription. It is, of course, very desirable that every society that wishes its contribution considered a response to this appeal, should finish its work, and send in the amount at once.

Where the contribution in this list is supplementary to one made in response to the appeal of the Association in January last, the fact is indicated by placing immediately after the name of the society the amount then contributed.

Society in Peterboro', N.H. ($60)	$50.00
" " Clinton	25.00
" " Canton ($100)	88.87
" " Newburyport	106.00
" " Augusta, Me.	44.00
" " Houlton, Me.	22.18
" " Tyngsboro'	11.00
" " Littleton	90.00
" " Lynn	71.50
" " Uxbridge	51.00
" " Union Springs, N.Y.	21.00
" " Brighton	66.80
" " Kingston	42.26
" " Marietta, Ohio, additional	5.00
" " Warwick	14.45
" " Walpole, N.H.	60.00
" " West Bridgewater	60.00
" " Ashby	44.55
" " Burlington, Vt. ($190)	50.00
" " Upton	73.00
" " Trenton, N.Y. ($10)	65.00
" " Westboro'	23.15
" " Madison, Wis.	5.00
Mt. Pleasant Society, Boston Highlands, additional	5.00
Society in Concord, N.H.	76.00
First Parish, Hingham	$150.27
Society in Detroit, Mich.	81.25
" " Chelmsford	56.40
" " Walpole, Mass.	48.00
Rev. Dr. Putnam's Society, Boston Highlands	3200.00
Society in Groton	113.42
" " Salem (Barton Sq.)	100.00
" " Dedham ($328.23)	83.73
" " Templeton ($100)	50.00
" " Yonkers, N.Y.	250.15
Rev. Dr. Bellows's Society, New York	3023.86
Society in Lowell	734.73
" " Duxbury	21.96
" " Groton Junction	30.35
" " Westford	30.00
" " Haverhill, additional	30.00
" " Nashua, N.H.	100.00
" " Marlboro', additional	1.00
" " Syracuse, N.Y. ($189.55)	256.05
" " Bridgewater	50.00
" " Lancaster, Mass.	200.00
" " Hudson	31.00
" " Deerfield	80.00
" " Plymouth	185.51

The following sums have also been received:—

Through Rev. John F. W. Ware:			
James Reed, Boston	$100.00		
Marshall Stearns, Brookline	50.00		
S. H. Fessenden, Boston	25.00		
C. E. Ware, Boston	50.00		
W. H. McCartney, Boston	25.00		
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Edited by the Secretary.

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THE

MONTHLY JOURNAL.

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ADDRESS OF THE COUNCIL OF THE NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

[In accordance with the requirements of their office, the Council of the National Conference have issued an Address to the Churches, setting forth the general interests of our cause, and the immediate duties and opportunities of our body.

This address has been somewhat widely circulated, but we have been requested to reprint the closing portion of it, which treats of a matter of much importance, and which is likely to be of interest to a large portion of our readers who are not likely otherwise to have the opportunity of perusing it. Our space will not permit our printing the address in full.]

NATIONALIZING OF LIBERAL CHRISTIANITY.

THE Council, in reviewing the testimony of the delegates to the Conference, coming from all parts of the country, is deeply impressed with a new feature in our denominational life, — the opening relations of Unitarian or Liberal Christianity with the national mind. It has become clear, that a large portion of the common people of America have broken with orthodox Christianity, — nay, with systematic theology. After a considerable period of indifference, on the part of millions, to the public teaching of Christianity, and an alienation from all positive religious institutions, there is a manifest return of appetite in this class for public religious ministrations, and eagerness for serious instruction, a willingness to hear what free and earnest minds,

not tied to creeds and confessions, have to say in behalf of man's relations to his Maker, his future, and his fellow-creatures. The quality of this tendency is sufficiently shown by the preference of this class of inquirers for any other places of religious worship and instruction than *churches*. They seem to associate dogma, creeds, spiritual tyranny, intrusive supervision, hypocrisy, cant, narrowness, pretension, and make-belief, with the churches, and to prefer to meet those who have any thing to say upon religious truth in theatres and halls, or out-of-doors. A minister in a gown and bands frightens them; they dislike a manuscript between them and their teacher, and they wish apparently as little of the symbolism and as few of the outward forms of religion as possible. In short, any thing that seems to set religion apart from life, or from fact, or give it an unearthly expression, or which places it upon any thing less firm than its own merits, is offensive or repelling. Preaching and singing attract them; but prayers and Scripture readings, unless singularly apt and impressive, are only borne with for the sake of the other exercises. These facts, which perhaps will not be disputed, must be looked at frankly and fearlessly. They do not indicate, as many seem to think, the decay and ruin of the Christian Church, and the final abandonment of its visible and well-tried methods and institutions; but they prove that something in the Christian Church at large, which for ages has been characteristically tritheistic, scholastic, and mystical, — which only in our age has become for these reasons at war with common-sense and modern experience, — has temporarily weakened that mighty attraction which it so long had for the popular mind. It is plain enough to us what that something is. The people's education in free thought, in science, and political and social experience, has outrun the theological systems which have been handed down from centuries past. They are themselves incapable of adjusting the theological forms of the Christian faith in which they were educated to their own positive convictions on subjects wholly within their reach and experience. Many cannot distinguish between real, essential Christianity, and the dogmatic systems with which in their minds it has been always associated; and, in rejecting the latter, they suppose themselves

to have abandoned the former also. Meanwhile, their religious instincts and affections experience a winter chill, and the spiritual sap retires into the ground of their being. They do not even know, or believe, in many cases, that it any longer exists. But it not only exists, but cannot long remain inactive or latent. Indeed, it is the return of spring in the people's hearts that brings out the hopeful cries, the tender, shy shoots of aspiration, the spiritual verdure, which have so mysteriously manifested themselves of late within the ranks of the unchurched; and vast assemblies of uufolded non-churchgoers are found ready to flock into secular buildings for religious instruction; and it is discovered that our ministers have the peculiar power of interesting them. How comes this to pass? or what does it indicate? The fact is, that Liberal Christians, alone among Christian teachers, have for fifty years past, in quiet anticipation of the fulness of the time, been adjusting their Christian faith to the literary criticism, the general science, and political and social experience of modern times; and this it is which fits them now to present the Christian religion in a free, satisfactory, intelligible form, to the common people. A work of preparation has been done by a succession of scholars, sages, and saints, who have gradually seen how to unite faith with freedom, and to make the religion of Jesus Christ seem fresh and modern, in sympathy with existing experience, full of all light and all knowledge, and in harmony with universal truth. This glorious Christian faith — free and broad, hopeful, and in sympathy with progress, and with American life and ideas — needs only, as we have lately seen to our wonder, to be brought before the popular mind, — especially that part of it which has dissolved its old church connections, — to receive an enthusiastic welcome. True, it is not always welcomed in its full character. It is not even universally known as the gospel of Christ, and is rather hailed as simple, moral, and religious truth, without its Evangelical title; yet, with striking exceptions, there is no general disposition to repel or reject the highest claims for Jesus Christ, as the fountain-head of religious and spiritual life.

Something like this state of things has been affirmed to exist,

by hopeful leaders of the new Reformation, for twenty years past; but facts have not hitherto borne out the statement. When Liberal Christian men have sought to rally the people, they have, until lately, had only indifferent success; and our Church and our cause were discouraged before the war with the slow progress we made, and the local and class influence to which we were limited. But those who argue from the poor popular success of Unitarian Christianity in the past, to its present impotency or future failure, do not keep in mind the prodigious revolution which public sentiment has passed through in the late war; breaking up old prejudices, bringing religious sects and pretensions to a new judgment-seat, and accustoming the people to long and sudden strides in their opinions, and even in their habits and institutions. The common people have seen even that sacred Constitution, which Webster and the fathers regarded as wholly unchangeable and absolutely perfect, undergoing amendment, exhibiting its imperfectness, and requiring in some parts to be wholly readjusted to an older and more fundamental document, — the Declaration of Independence. They have seen slavery, which shared the growth and prosperity of the republic, defied public opinion, changed the gospel into a moral police for its criminal prerogatives, and ruled the nation with its plantation whip, — they have seen that fearful, rooted institution, which the most hopeful dared not expect that their grandchildren would see the end of, departing like a summer cloud, black and full of thunderbolts this hour, dispersed and harmless the next. They have seen religious sects — whom the orthodoxy of this country refused to own as Christian — distinguishing themselves in the chaplaincies and humanities of the war; and a million soldiers have learned not to take the old pharisaic cries of suspicion and aversion against such people for granted any longer. Evidently, there is now a public opinion in this country larger, more decisive, and more generous, too, than the voice of orthodoxy. That voice was potent at social, political, and even commercial gateways, once. But the public press, the popular literature, the political assemblies, are certainly not now in the interest of any sectarian, exclusive, or even

tritheistic type of Christianity. The Christian religion is not considered any longer to be specially in the hands of theologians. It is before the people; is accepted by the people in its great fundamental truths, its Christ, its immortality, its heavenly Father, its Holy Spirit, its pure morality. And he who believes and accepts Christianity, thus essentially, the people do not exclude from their full fellowship, and will not permit much longer any others to exclude. You could not successfully raise an orthodox cry against a Liberal Christian candidate for high office. His Unitarianism would not now prejudice any man's aspirations to any station. And this is due to the practical and deprecatory criticism which the people have silently passed upon mere dogmatic standards of Christian character.

No doubt this rupture with long-established creeds and ecclesiastical institutions has its serious dangers for the people at large. Millions in this country, in spite of all that rational and truly credible Christian systems of faith and worship may essay and accomplish, will float off for this generation, into pure secularism and a vacancy of religious ideas. And great practical mischiefs will follow the absolute alienation of so large a portion of the common mind from religious institutions and positive faith. But as infidelity and atheism are now flooding Italy and Spain, as the necessary reaction upon ages of superstition, and as the only possible agents strong and coarse enough to expel Roman Catholic priestcraft; so the incredible dogmas of Tritheism and Calvinism, and of the prevailing sects, a heritage of the past, which, for want of time, or preoccupation of mind, the American people accepted, while they were settling the country and developing their young and crude civilization, that same American people, with some exaggerated disgust and extravagant contradiction, will abandon and reject the moment they fully realize their own native original experiences, and begin to see how their theology disagrees with all else they know or think. Indeed, this is what they are now doing; and this is what makes the mission of the Liberal Christian Church so significant and urgent. If *we* do not possess and represent the true American type of Christianity, there will soon prove to be no room for us in this country, and

we shall not have a popular triumph for our Liberal Christianity. But if we do possess it, as we humbly think, we shall before many years sweep the country with a popular Church which, bearing we know not yet what name, will embody our essential ideas, and do for the people what we have done as yet only for a special class, and for exceptional communities.

The rapid and wide spread of Roman Catholicism in this country, strange as the assertion may at first blush appear, is a strong confirmation of this idea. What could be thought less American, and what more difficult to propagate in a free country, than Romanism? What, then, has given it its hold and its extraordinary but delusive influence in America? Simply the still more un-American character of the prevailing type of Protestantism! Here is a free, generous, broad, widely experienced population, with the greatest variety of tastes and talents, and the most copious popular literature and a free press, in the habit of thinking and reasoning about every thing else; yet which, from Puritan antecedents, has a metaphysical, ascetic, damnatory, exclusive, hair-splitting system of Theology hereditarily fastened upon it; a system ingenious, petty, morose, and threatening, and which, under all the prevailing sects of this country, orthodox Congregational, Presbyterian, Methodist, Baptist, and to a less degree, but still largely in the Episcopal Church also, presents the same thin, self-contradictory, unwelcome, and scholastic system of faith, — the faith of Adam's fall and man's depravity, and Christ's vicarious sacrifice, and an Eternal Hell for unconverted sinners; a doctrine resting on alleged verbal inspiration, and which, indeed, requires *that* assumption to make it in the least credible in our day. With this faith of past centuries, depending wholly on the power of the pulpit to recommend it, American Christians proceeded to strip the Church bare of ritual and nearly of visible body, and then, having split into multitudinous sects, have relied mainly on emulation among these rival bodies, and on their old Puritan blood, not omitting the strong original tendencies to faith and worship they brought over, for what life organized Christianity has maintained. We do not hesitate to say that the real life of our national thought and experience; the real educa-

tional and social training; the influence of all truly and characteristic American ideas and instincts, prophecies or forefeelings, — has *been against* the theology of the national faith; that the belief of most thinking men in its dogmatic statements was sapped a generation ago, and that it has more and more alienated the better mind and heart of the country. It lives now mainly in the sacred prejudices of the women, whose instincts confound occasion with cause. It is not necessary to deny the great and noble efforts made to sustain this venerable creed or the influence of its churches! Christianity is strong enough to carry even heavier loads than orthodox theology. But who does not see how Puritan theology has compelled its children in our generation to wrap it up in most un-Puritan garments, and to soften its aspect by most inconsistent accompaniments! What is the general outburst of church architecture, with all its personal luxuries, of great organs and operatic choirs, but a vain struggle to conceal, with these appliances, the thin, repulsive, and skeleton theology of this national faith? But it is in vain to attempt to drape that skeleton and make it pass much longer for a living thing. We have brought our national Church, the Protestant Church, which is the patriotic Church, very nearly to its ruin, by attempting to make it carry an incredible, out-grown system of theological doctrines. The people have, to a threatening degree, left it. It has become, to a fearful extent, a class Christianity. Its churches are for the rich; its universal pew-system is almost fatal to its Christian aspect or character; its days are numbered, and it is only by an entire change of spirit and organization that it can redeem itself.

Now, there are two pretenders to the nearly vacant throne of the religious heart of America. One is the Roman Catholic Church; the other, the Liberal Christian Church, which we hope, before many years, to hear calling itself the *American Church*, as of right it is. There is no rival that can long stand between these two claimants. For the time being, the Roman Catholic Church has an immense advantage. It has a long and noble past, a vast experience, and a thorough organization.. Like a water-lily, it has a wondrous root of fixity and a wondrous

floating head of self-accommodation. It has a rich alluvium constantly poured upon it in the foreign population emptying into our country. It has a broad and generous æsthetic side, directly and antagonistically un-Puritan, and adapted to deep wants in the American character. It is the chief patron and exhibitor of the Fine Arts to the common people of America. It understands church architecture better than any sect; and music, spectacle, costume, better even than the theatres. It is essentially undogmatic; and, so that its *authority* is allowed, acquits its disciples of much creed-mongering. It is a comparatively cheerful, bright, and happy Church,—broad, generous, and sunshiny, and has in its Holy Madonna and Child a perpetual appeal to our American love of woman and infancy. But it is mainly the weariness, indifference, and alienation of the people from American Protestantism, which has given Roman Catholicism such a temporary hold, and such a threatening success; and its present triumphant aspect is a needed and a wholesome rebuke to a theological and ecclesiastical system so cold, or so hot, so dead or so galvanic, so irrational or so over-wise, as the theology and worship of our popular Church. Roman Catholicism is making hay while the sun shines, and it will shine a little longer. The apathy or stupidity or lack of churchmanship which American Protestants have exhibited, are not likely to be speedily reversed. But nobody who knows all the other tendencies, or established ways of thinking of the American mind, can believe or fear the permanent triumph of Roman Catholicism. Southern slavery mistook Northern acquiescence in it for a half-century as a permanent forbearance and contentment with it, as an indication that it would finally be permitted to sell its chattels in the shadow of Bunker-Hill monument! But American principles forbade it; and slow and sure, in gathering their forces, they finally destroyed at a blow what many generations had quietly and securely been building up. It will be so with Roman Catholicism. It is simply slavery for the mind, its chains wrapped in ritualistic flowers, and clanked so musically that few of its converts suspect their galling power until they are fairly in its coils. Its mission is to show American Protestantism her own inadequacy

and inefficiency, her narrowness and out-of-date theology, — its hideousness not hidden, as Romanism is, under any beautiful drapery of forms and ritual. Its growth is a wholesome challenge to the hundred petty sects into which the National Church has crumbled, to abandon their fine and useless distinctions, and unite in one common Protestant Church, to continue Protestant only until the Roman has dropped out of the Catholic or Church Universal. But, except thus provisionally, there is no real ministry to the wants of the American mind in the Roman Church. It is hostile to our whole political and social ideas. Its unmarried priesthood is a scandal to our notions of wedlock, and a terror to our homes. Its confessional is an insult to our thoughts of the Divine ear, open at all times to every burdened heart and every intolerable secret. Its image-worship and Mariolatry are heathenish. But its worst failure is its total want of sympathy with the American instinct of progress; the American faith in the openness of God, through Christ, to every suppliant, without intervention of priest or sacrament; and to the American idea of allowing no man, however officially empowered, to claim any mystic authority or personal right over him, not resting on some intelligible principle obvious and common to all. The American will neither suffer bishop nor king, priest nor officer, within his castle, except when he invites him there; and Romanism, and Episcopacy as far as it apes it, will ere long run upon the bosses of the American buckler, and find that that soft, pliable breast which has yielded so much to its first approaches is iron mail to its fixed embrace.

The Liberal Christian Church, of which the Unitarian Church is simply a small, and, as yet, undeveloped shoot, is the other claimant of the religious heart of America. It represents what Christianity shows itself to be when immersed in the free thoughts and free life of a new world, — not a new religion, or a new faith, but an old and eternal religion newly interpreted and better understood, — Faith for the first time married to Freedom, and surviving what was long supposed would prove its death; nay, getting new life and power from the union. Christianity here in America, confident of herself, her right

and her sanctity, freely invites Science, Philosophy, Doubt, Experience, Liberty, to come and look at her claims; to canvass and dispute them if they choose; at any rate, to regard themselves as her friends. She acknowledges no fear of them. She begs their aid and sympathy: she recognizes them as the servants of her God and the friendly allies of her Christ; and she holds up her Bible for their light, her dogmatic statements for their criticism, her past for their objections, her future for their assistance in bringing it forward.

This Liberal Christian Church — the *American Church*, let us proclaim it — has the immense advantage of being a growth of our own soil. The gospel-acorn, a transatlantic, Asiatic germ, has just begun to show what a glorious live oak it may become in American soil! The American Church — not some private or local sect, not some product of caprice or potent will, but the daughter of God and liberty — is about to claim the attention of the American people. Whatever success attends our recent Unitarian efforts, whatever welcome they meet in great public assemblies, in theatres and halls, is due to the fact that they adumbrate this coming Church, that they strike a few chords in the full harp waiting to give out its glorious diapason when the master-spirit shall sweep it with bold and skilful hands. Who can deny that only ministers who are ministers of the American Church are now gratefully and generally welcomed? There is hardly an orthodox preacher in this country who owes his popularity to his creed. The frequent failure of our Unitarian ministers in small towns and country parishes is due to the fact that they commonly administer our faith on orthodox principles. They do not welcome the great American experience, sympathies, and life into the Church; and they make the Church dull and dead, and less interesting than the newspaper and the lecture room. The lyceum has had more of the American rendering of the gospel in it, of late years, than the Church, and our first great missionaries of the American Church have been our Liberal lecturers. What they have roughly said, when it is baptized and brought into closer contact with the gospel and a finer evangelical interpretation, shall be the faith of that coming Church! The lyceum is a feeble, unritualized, un-

consecrated American Church! Get its truths into the pulpit, and it will yield its place, which it holds only provisionally. When the prophets and priests of the American Church get courage to throw themselves without misgiving upon the American people, and boldly proclaim Christ the lover of all true freedom; the friend of all innocent pleasure; the welcomer of all light, experience, and progress; the guide and inspirer of labor and the sweetener of rest; the representative of a love in God, tenderer, freer, less technical, and more inclusive than any softest human love; when they shall proclaim cant and hypocrisy, and asceticism, and pretension, and make-belief, and fear of vindictive consequences all hateful heresies, — then the American people will flock, like doves, to the windows about their heads; will bring their offerings with freest hand to sustain such a Church, for they will find it as real as their workshops, as warm as their firesides, as broad as their sympathies in so broad a land. We will not say just how constituted that Church will be, but we see as clearly as the light of the sun some of the features of it.

1. It will be Christian and Christ-like in that it will rally round our holy Saviour and Lord without doubt or misgiving, and build on his power and life and character alone, in place of all dogmas and formulas.

2. It will believe in a *living* God who is ever in the world and in his children's hearts, and who is always waiting to give his Holy Spirit to them that ask it, — a gift which makes all other possessions poor.

3. It will be built on the universal brotherhood of man, as correlative of the universal fatherhood of God; and it will regard the family, the State, and the Church as the greatest proofs that we are members one of another, and lose our true life when we make ourselves disintegrated individuals, and set up in our own solitary right.

4. It will believe in the Church visible as well as invisible; but it will make the beauty of its temples consist in their ministering to human wants and affections, not chiefly in their gratification of taste and artistic aspirations. When people had poor private homes, they aggrandized all their public edifices.

The cathedrals were in effect joint-stock companies, in which all private and domestic comforts were consolidated in a common architectural splendor. The glory and beauty of our American Church should be its grand and commingled congregation, — rich, middle class, poor, all in attendance, — all places in it free, and every thing arranged to make religious instruction accessible; it should be easy to hear in; pleasant to stay in, and manifestly expressive of the hospitality of the universal Father, and the welcome of the common Saviour. It should unite the social with the religious element, and meet the truly American love of co-operation and sympathy. It should furnish every needed accommodation for Christian work, without which Christian worship is a pretence or a delusion. It should offer the people the means of doing something with their own Christian graces and gifts to advance the faith and the righteousness they profess to believe in, and not a mere chance to hear a fellow-sinner read a lecture once or twice a week.

The Sunday Schools (which began in England only for the poor, and are not yet in use there for the children of the congregation, but of which we properly make so much), the Mission Schools, the Unions for Christian work, the social gatherings, the local Conferences, — the ministries to the poor which have marked our Unitarian church life for one generation, — are mere tentative and prophetic pointings towards the American Church that shall be. That will have no condescending class ministrations in it, no dividing walls. It will show the gospel in its great spiritual, democratic aspect and temper, and refute the gigantic heresy which has made the Protestant Church a reflection of the adventitious distinctions, the poor, vain prejudices of a pharisaic world of fashion and money. Is Christianity to be no better than the world it comes to, and professes to exalt and save? Is the Church to be no nobler, higher-toned, and more aspiring than the broker's board or the newspapers or the circles of fashion?

If the Unitarians of America recognize their opportunity, they will be the first to inaugurate a great reform in our whole Protestant system, which will *lead in* the American Church.

It does not now exist. It is forming. We may help form it, and be, to no small degree, under God and his Christ, its shapers, certainly its most welcome furtherers; or we may shrink from our noble destiny, cry "enthusiasm, ignorance of finance, extravagance, fanaticism, want of practical wisdom," and so escape our glorious privilege, and compel that Providence which accepts no unwilling, self-saving instruments, to call in other implements of its most evident purpose.

Let all local jealousies, all personal antipathies, yield to the need of a united devotion and co-operation in behalf of our glorious destiny. Then will our blessed Master realize the Apostle's idea, "A glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

REPORT OF MISS AMY M. BRADLEY.

[We have received many earnest inquiries in regard to the work of our missionary in Wilmington, whose presence at the New-York Conference is so well remembered. We are glad to be able to answer these inquiries by the following statement of Miss Bradley herself. — ED.]

LITTLE GRAINS OF SAND; OR, TWO YEARS' WORK IN WILMINGTON.

ON the 30th of December, 1866, I arrived in this city, a stranger, commissioned, by the Soldiers' Memorial Society and the American Unitarian Association of Boston, to establish free public schools for the white children. The snow was falling fast, making the prospect cold and cheerless; yet, with my heart in the work, I heeded but little the surroundings, particularly after visiting some twenty-five of the families of the poorer class, whose children I hoped to gather in my schools.

I stopped at the house of Rev. S. S. Ashley, to whom I brought letters of introduction. His daughter, Miss Mary A. Ashley, as soon as she heard of my mission, kindly offered to accompany me, as guide, and entered heartily into my plans

for organizing and extending my work. We spent several days visiting the people and talking with them of the importance of educating their children. They welcomed me as "the first person who has ever taken any interest in us," and seemed glad that a public school, sewing, and Sunday school were to be organized for their benefit.

Meantime, I called upon Mr. Silas N. Martin, George Z. French, and others, to whom I brought letters. These gentlemen expressed themselves glad that somebody had come to do something for this very needy class, and volunteered aid whenever I needed it. Mr. Martin transferred for my use an old building, known as the "Union Free-school House;" and on the 9th of January, 1867, I began my school with three scholars. Jan. 17th, there were sixty names enrolled, the larger part A-B-C-darians.

March the 1st, Miss Claribel Gerrish, of Dover, N.H., was sent by the Soldiers' Memorial Society to assist in the work. Our numbers continued to increase; the labor becoming so arduous, I engaged a second assistant, Miss Martha A. K. Rush, of this city. Meantime, a few of the gentlemen here contributed lumber necessary for building a recitation-room twenty-two by sixteen feet; and others gave me the money, one hundred and thirty-six dollars, to pay the carpenter: so that April 1st the room was ready for use, and I found myself with a day-school of one hundred and one pupils, a sewing-school numbering sixty-two, and a Sunday school with ninety-one. The Memorial Society furnished several large boxes of clothing, which we distributed among the children belonging to our schools, after we had visited them at their homes and ascertained what was needed most. On the 30th of June, six months from the time our schools were organized, they were closed with an exhibition, which evidently was very satisfactory, as three petitions were sent to the Society for the teachers to return in the fall.

On the 1st of November, the second term commenced with three teachers, ninety-one scholars; and on the 19th the school numbered one hundred and sixty-six. Miss Sarah D. Phelps, of Worcester, Mass., was engaged instead of Miss Gerrish,

who was very ill, and Miss Rush was continued in the third division.

During the winter of 1867–68, there was a soup-house connected with the school, where the children were furnished three good meals per week. This was supported mostly by contributions from the North. At this time, Dr. B. Sears, general agent of the Peabody Fund, hearing of my school through Mr. F. Kidder, of Boston, visited us, and was so much pleased with the work, that he offered to give $1,500 towards the support of the schools another year, if I would raise $3,000, — one thousand of which should be contributed by the citizens of Wilmington. The second term of eight months closed on the 1st of July, with an exhibition in the theatre.

The third term commenced Nov. 4, 1868.

Jan. 9, 1867, this mission was started with three scholars: now, two years from that date, we have three schools in operation, with six teachers and three hundred and forty-six scholars.

The first school — now known as the Union Grammar School — has on its roll the names of ninety boys, eighty-six girls; total, one hundred and seventy-six; with three teachers, — Miss Emily G. Stanwood, principal; Miss Maria E. Morse, Miss Martha A. K. Rush, assistants.

A new school-house has been built *and paid for* in the northern part of the city. The school was opened on the first of December last, — Miss Mary A. Howe, principal; Miss Sarah E. Haskell, assistant.

They have one hundred and thirty scholars. Another teacher, Miss Eliza A. Thomas, has been engaged, as the numbers increase daily.

The Sunday school numbers seventy-five, library three hundred and fifty-seven volumes.

On the 1st of January, 1869, at the earnest request of the residents of Masonboro' Sound, about eight miles from this city, a school was organized by Miss Sarah D. Phelps, who volunteered to take charge. This is the first free school there, and is called the "Pioneer School." It has forty very interesting pupils; one a married woman, who is "determined to

learn to read and write." We have the same children in the Sunday school which Miss Phelps has started.

The accompanying letters and resolutions will give you an idea whether our work is a success or not.

I cannot close this summary of two years' labor in Wilmington, without a tribute of gratitude to the following-named gentlemen, who have been indefatigable in their efforts to advance the cause, — *our success is attributable in a great degree to their timely aid, kind advice, and earnest sympathy,* — Messrs. James H. Chadbourne, Silas N. Martin, Edward Kidder, George Chadbourne, L. E. Hart, George Z. French and Brother, George R. French and Sons, Dr. W. E. Freeman, besides many others who have given real aid.

Thus has our Father, by giving his angels charge over us, prospered our little mission; and we earnestly pray that these efforts, — the seed sown, — these "little grains of sand," may ultimately help to make pleasant the land of our Saviour's kingdom.

AMY M. BRADLEY,
Superintendent Public Schools.

WILMINGTON, N.C., Feb. 15, 1869.

CLERK AND TREASURER'S OFFICE,
WILMINGTON, N.C., Nov. 21, 1868.

MISS AMY M. BRADLEY,
Superintendent of Schools, Wilmington, N.C.

DEAR MADAM, — I have the honor to transmit, herewith, a copy of a resolution passed by the Mayor and Board of Aldermen at a recent meeting. It gives me much pleasure to be the means of informing you that your unequalled labors in behalf of education meet with the hearty approval of the Board.

I am, madam, with high respect, your ob't serv't,
BENJAMIN DURFEE, *Clerk.*

Ordered, That to Miss Amy M. Bradley, the Superintendent of the Grammar Schools named in her communication of the 17th inst., the thanks of this Board are due; and the Mayor is hereby instructed to transmit to Miss Bradley a copy of the resolutions next following, together with this order, the original transcript of which shall be entered on the records of this Board.

Be it resolved, That the establishment of Free Public Schools meets

our approval, and should receive aid from the city for its maintenance, as early as provision can be made for the legal appropriation of moneys.

That the Free-School system contemplated by the State in the constitution thereof, and by subsequent legislation, is at present inadequate to our wants; and it is not probable that during the coming year the system can be perfected, school-houses erected, and the general details carried out necessary to the liberal intentions of the State.

That the schools established by Miss Bradley are excellent in discipline, system, and mode of instruction; and for the establishment of these free schools, when so greatly needed by this community, the thanks of the Mayor and Board of Aldermen are hereby tendered —

To the Soldiers' Memorial Society, for their contributions.

To the philanthropic residents of other States, for their aid and encouragement.

To our own citizens who have contributed funds and aided in the establishment of these schools.

To the superintendent, Miss Amy M. Bradley, for her arduous labors in organization, her persistent endeavors, her final success.

To the Misses Phelps and Rush, her assistants, during the term last past, and

To the additional assistants for the present term.

JOSEPH H. NEFF, *Mayor*.

LETTER FROM A TEACHER AT THE SOUTH.

REV. CHARLES LOWE.

DEAR SIR, — Every one acquainted with the subject must respond to the half-satirical but all-true remark of Mr. Ware, in a late "Register," concerning the prospects of Unitarianism in the South, as a denomination. We have all felt it, though we may not have liked to say it. But the *spirit* of our faith — liberality — finds a field wherever the germs of Christian charity exist.

Before "freedom came," the slaves were often forced to join those churches to which their masters belonged. When the choice was left to themselves, they invariably preferred either the Baptist or Methodist. I have been assured by a Southern gentleman that a large part of the ministers' support in these

denominations came from the colored members. Whether that is so or not, it is certain that the churches are in a much less prosperous condition than before the war.

But when the poor creatures came flocking to the temple gates, beseeching for the crumbs from the table of the Lord, there was nothing for them but the flintiest of stones. The Southerners were a people righteous overmuch. They tithed mint and anise and cummin. Often the ministers were the most cruel of masters, and most immoral of men. Was it strange that it should be so when they felt called to prophesy smooth things to a people living in open violation of half the Decalogue, and the whole of Christianity? Practical religion, as preached to the slave, consisted in a few simple precepts well enforced. Honor thy master and thy mistress. Lie not — to thy master. Steal not — from thy master. The reward to the faithful slave was to be — so at least *one* minister said — to wait upon his earthly master in heaven!

Such being the type of Christianity presented to them, and even that eagerly sought for the sake of the crumb of comfort — the name of Jesus — dear to their overburdened souls, is it surprising that religion is of their lives a thing apart, and that an adult who does not belong to the church is as rare as one who will not lie and steal?

No colored man thinks Christ is God. At least I never found one, and I have talked with some hundreds. God is to them a lawgiver, an inexorable judge; indeed, to hear some of them talk, I should suppose him to be on the watch for an opportunity to hand them over to the devil, and only to be propitiated by the most constant watchfulness. Jesus is their Saviour; and the two could never be one. I have found two men earnestly seeking truth, longing to believe, yet utterly unable to receive, the doctrines usually presented to them. To those two, the truth, as I understood it, was an evangel indeed.

They have now many things to contend against. One is the Northern missionaries. It would seem that a field so broad as this, and white with the harvest, was not a place for small jealousies and petty rivalries. Some have come among us with a truly catholic spirit, asking no one's creed, but glad to join

hands with any one who has the spirit of Christ in advancing his kingdom. Such a one is the Presbyterian missionary here. Would all were so! But too many care much more for their particular denomination or individual advancement than the real improvement of the people.

There is great danger that the next generation will be an irreligious one. The children who are now growing up will not listen to the ignorant ministry which is nearly all they have, and they will have no desire to fill the galleries of the white churches. Every true Christian, therefore, should bid you God speed in the noble work you are doing for the African Methodists. The only possible way to save the freedmen from the evil fruits of the bad seed they have been nurturing all their lives; from the unbelief consequent upon the inevitable reaction from their old courses of emotional religion; and from the hungering their newly awakened intellects will feel for something more than an ignorant ministry can give, — is to give them an intelligent and educated ministry taken from among themselves. The African Church wishes to do this, and has done it so far as it has had means. No one not conversant with it can know its struggles to maintain itself and bring its gospel to the poor. No one can know against what obstacles it has had to contend.

"Alas for the rarity
Of Christian charity!"

Since of all the denominations engaged as such in missionary work among the freedmen, ours is the only one which has thus far extended a cordial Right Hand of Fellowship to it. No charity can be nobler, no mission work more Christ-like, than the charity which shall enable these young ardent colored men to become the intelligent leaders of this mighty people.

I wished to speak of another work for Unitarians in the South; namely, among the Northern settlers: but my letter is too long already. Hoping it may induce some to look more favorably upon this great charity, I remain your friend,

J. B. S.

THE TRUE CHURCH.

An Address before the Cambridge Ministerial Association.

BY REV. J. M. MARSTERS.

It will be the purpose of this essay to set forth the true church, — a church religious in substance as well as in form. And, reluctantly, I have come to the conclusion, that for a church to be vital, and not a show or shameful compromiser, it must break with the world, stand from it, and enforce its absolute ideas, which the world is at war with. In taking this ground, I admit most cheerfully the good of the present Christian fellowship, — its holy, and to some extent efficient, communion. For the present, at least, I feel that I can do no better, as an imperfect man, than remain in it and work with it. At any rate, whatever its defects, it is far better than any other organization in action. Secularism, spiritualism, the common phases of radicalism, are far below it, species of mockeries by the side of it; though itself, standing before the light of that word, God, a mockery also. Moreover, in advocating the need of an absolute church (I mean a genuine heroic communion, which shall in some sense compel the individual to the right, coerce him by its lofty inspiration and thorough-going work towards righteousness), I admit the power of individuality — nay, the omnipotence of the individual — as a religious factor. I admit that freedom gives high moral spur and motive, that each man's *will* (a true creator) must be the main architect of character. I admit that all the great religions and the great nations emphasize liberty, as a ground element; and that often monarchical churches and religious systems have led to formalism and tyranny, to a frothy type of character. But I am sure I can help the individual, and grow a rugged individuality in an absolute church; at any rate, far more than in the ill-made and slimy nest of the world. Liberty comes, half at least, from the right and from purity. It grows weakly in the soil of the world's sinful and sensuous degradations. In fact, the absolute church cannot war with liberty; for its dominant motive would be

love and example, and would allow freedom for any to quit its folds.

And, in elucidating this high topic, I confess my whole soul is filled. There is but one grander in the whole range of thought. Politics, science, æsthetics, are shadows by the side of it. It was the Saviour's glorious theme, around which he seemed to pour all the melodies of this lower and those higher spheres. For this theme presents the only panacea for humanity as humanity, a perfect church with a dominating moral atmosphere. And it is, therefore, sacred and awful. Moreover, America, with all its demoralizing license, offers a better chance for such than any other nation. For she alone gives free course to liberty and religious light. And in turn she needs it most of all. For, because so free and so tolerant, she needs a mastering hand held over her, a hand that God will guide and move. And certainly, when the world uses coercion so effectively; when the state is armed with a hundred penalties and ten thousand swords to make the subject obey; when even profane Trade on the clerk and debtor lays at times a despotic hand, and wanton Fashion rules with a rod of absolute power, — why shall not the church, that loves men with God's dear love, rule and purge, and sift and compel? That she alone should not, is absurdity itself. Moreover, we are to remember as a surprise, but a vital truth, the remark of the radical, Renan, that the world's best epochs show that men will move quicker, go higher, and with more enthusiasm, on the path of sacrifice and austere, ascetic work, than on the road of the common, easy systems of religion. And, if they have done that, what shall be their enthusiasm on a track (never yet walked by the church) where the sacrifice is only of pain and hinderances to the soul, and the church's law shall have all the power of sublime asceticism with the power of instantly growing health, both of body and mind!

But why the necessity of this radical church? The question covers the whole ground. And I answer, for six reasons: 1st, Religion is an absolute and radical thing; 2d, The church is now almost overwhelmed by the world; 3d, All the great principles of efficient human action ask this; 4th, All former

methods of the church, or other reforming powers, are, and have been, inadequate; 5th, The absolute church will be adequate; 6th, The objections taken against it are without point. Let me address myself to these six principles.

I. Religion is an absolute and radical thing. Practically, man and the church flout this idea. But the moment it is stated, it becomes to the conscience axiomatic, the most necessary of truths. God—or, if you will, the right—is absolute; his word to men, the same. His machinery and instrument, the church, therefore ought to be the same. The fundamental thought of religion, as absolute, is that its sway must be absolute, or over all acts and departments of life,—soul, child, family, pursuit, property, ends. Hence it must control all, or it abdicates its throne so far forth. Now, in almost all other departments of activity, the rule is, that the means must be adequate to the end; and they are adequate. Trade, through its methods,—exchange, money, profit, the store,—is no failure, but a grand success. Its means win its end. The school, politics, farming, are no failures, but go straight to their objects. But the most majestic of things, religion, dallying, whining, coaxing, compromising, alone I had almost said of the great world instruments, wins no end, and uses thereto abortive means.

II. In the second place, the need of the absolute church is apparent from the way in which the present church is crushed and knocked about by the world. And the facts are so many and apparent that the statement seems like a joke. Our spiritual corporation ought to be the most defiant of the defiant powers. Its very base should be moral life and power; yet the morals of the world are nearly to the level of those of the church. It ought to be the great hospital, refuge, school, beneficent treasury of the world; yet Odd Fellowism looks after its sick and destitute better than does it,—its communion often too genteel and superb to descend to that vulgarism. It ought to set the example of making good bodies and stout souls; yet saints and sinners are charmingly mingled in its fold; the majestic purse of its member clinks defiance against God. It girds itself to no mighty effort to make strong men and women, when the notorious fact is before it, that decrepit frames and spirits throng its pews

and the streets where it speaks. I have preached in ninety churches: seven-eighths of them are dead. I have averaged the health and sickness in twenty parishes; and the result is always the same. One-sixth of every parish are permanent invalids; one-sixth are more or less so; one-sixth are so weak that temptations control them at will. While of the remaining two-sixths, one-sixth has a drivelling piety, leaving to God's awful ark but one-sixth of its crew able-bodied and able-souled. Dozens of towns that I know, hundreds of cities' streets that I know, lined off by men and women in the pains of disease and bad minds, are, in suppressed shrieks, crying to her to purge herself and show her healing and commanding power,—crying most of all by the silence of their despair and astonishment, at her lazy apathy; yet she prays and preaches on, as nerveless as an amiable kitten. The college near us boasts of a Christ-like foundation and of Christian teachers; yet it is a cold brain; and while lust and foul words are in riot there, the kindly teachers seldom think of the five hundred immortal souls which need their guardianship a hundred times more than the five hundred minds their fine thoughts. In the folds of our sacred fellowship dwell together the richest, the proudest, and the most marble-hearted. It dwells everywhere, with the evil as well as the good, and whispers small defiance to the great wrong; with the slaveries of America, and the aristocracies of Europe, with sensual farmers here, and minds lust freighted in her folds on the Catholic continent. The fact stares her in the face, that all free governments of the past have fallen; yet she essays not to stem and direct the roaring torrent of our half-fiendish democracy. Moreover, she winks at corruptions of trade, and the Bourse, and at ministers who do not believe the creeds they swear to. Nay: the first influence of the world in potence, she has sunk into a twelfth-rate power. Behold! above her is the lust of ambition, money, the sexual appetite, pride, caste, pleasure, the novel, politics, trade, mental curiosity, the desire for enslaving food,—twelve things (which ought to be put under her feet) of more authority in the community than she, daughter of God! Nor is this the end of the dreary catalogue which I grieve to write down.

It is a standing scandal to the Protestant Church, that, with a capacity ten times greater than that of the Catholic, she stands almost on the low line of the influence of the Papal communion. Moreover, the pulpit cannot preach the most important things. Now a man's or a class's besetting sins are the big things between them and God. And if they cannot be preached to, and exorcised, in vain your Christianity there; yet the church dares not tell each man his fault; dares not, except in the flimsiest generalities, tell the aristocrat of the vices of his caste, or the democrat of his, or the lazy man, the desperate luster, the politician, each of his. But God's church should be as direct as lightning to the heart's great sin. And no man is a Christian till he will welcome the shaft. And, therefore, it is our solemn duty to rescue the church from its monstrous, ulcerous degradations. We stand, too, in a scheme of things, not one-twentieth of which has been made by the church, and therefore is it glaringly imperfect. The bad past, the selfish state, pleasure, trade, barbarism, with their prodigious crimes,— these have made this scheme; yet the church lives in it, partakes of it, and sinks with it. What wonder she is paralyzed by it! What wonder that the need is of a vast change! And if you remember that if you divide the bad influences around us into fractions, say, thirty-secondths, at least eight parts we inherit from our race, at least another eighth comes from the sham training of childhood, six from the lust for food, three from a darker lust, four from imperfect associates, three from one's pursuit; leaving but four or five for religion and the creative will, — if you remember this, additional light is thrown upon the point. Behold, too, woman, in the main so tender, so weak, and uninformed, that two-thirds of the children are ungoverned, and humored shamefully. Yet the nursery is the workshop of the nations and the virtues. The church winks at all *this* mass of wickedness. Consider, too, *our* shame, that the ministry, which needs the greatest brains and souls for herself, — for it battles against the greatest evils, and aims to do the greatest good, — *gets* brains and souls by no means the best; while the law and trade, whose ends are nothing beside its, command those the brightest and most active. Besides, if a man

gets in the world's church one or two days devoted to religion, the world gets five devoted to selfishness, and thus the greater torrent often drowns his righteousness; so that the great taunt thrown at the church is, You are about as bad as the world; and thus the blind are leaders of the blind. Then what the effect of that one item, food, on the Christian races? The Christian races are the most improvident in this regard, and often the most gluttonous of all. Food is the barbarous destroyer of bodies and of holiness. The sturdy Turkish laborers, with their three hundred and sixty pounds on their backs, living on twelve ounces of dates and a little oil a day; the hardy trappists of Kentucky, simple vegetable feeders,—are robust and healthy: malarias touch them not. But our luxury from wealth is a poison; and the church has little or no power against it. And she *can* not have while knit into a system of things that increases it every day. The facts I state on this point show too sadly that the church is tight in the grasp of a reckless, half-animal world. Alas, from what height fallen!

III. In the third place, I say that all the great principles of human social actions ask a new church. Consider first the faculty of imitation. I cannot develop the topic. But it is true that the instinct of imitation has place with two or three of the most powerful which rule life and character. It is in a sense omnipotent. Of course, we are what our conditions are: we imitate them, — Catholics, if among Catholics; Protestants, if among Protestants; Saxons, if among Saxons; Secessionists, if Southerners. Now if this is the case, and the world is sinful, keeping company with it will make us imitate the sin. Dr. Channing used to say, that man's mere present life on earth is a failure. And true; for he must copy the failures about him. I say, therefore, take him from the Devil's photographing instrument, which paints him all over. But, on the other hand, let the imitating instinct be in a focus where it shall receive different, divine impressions; then its universal sweep of power shall be manifested in an opposite and holier way. Put him with fellows, all of whose faces and hearts shine before the face of God, in an absolute church; and you then turn this, God's great instinct, to its proper use, rescue it from its shameful copyings, to copy the life of Christ.

Consider another master power,—public opinion. As Webster says, it is omnipresent with us, like air to the lungs. Put a love of dress, pride, freedom, the dollar, in the air; let them rule in public opinion,—and that air, drunk in, makes our moral life and substance. It is a despot. Now, what the air of our civilization is, I will not depict. But the mass is not Christian, but low and sensuous. And, therefore, it steeps our church, and will, while it is as it is. But form your holy absolute church, with the virtues and the Bible truths for an air, give us a public opinion formed by Christ, and it will go to make the substance of our lives moral substance. I would clutch the young from the tainted atmosphere which poisons their characters, as I would snatch my child from a wolf.

Consider now a metaphysical postulate, of the highest moral eminence,—the doctrine of the balance of motives. The will is free. But usually it is at the mercy of motives: so much so, that Buckle will tell you the exact number of marriages, suicides, fevers, lunacies, and murders, in any community; because the motives which rule human action are so constant and powerful. Now, if man were the ass balancing his wise choice between the two bundles of hay, we would then let the world have the church. But in our present system the balance of motives is greatly on the side of the imperfect. The body with its appetites, and the temptations everywhere, are whelming floods about the will; and it goes under. Therefore, as the balance is so outrageously on one side, you have a right to put man down, in a church where those motives will be defeated; otherwise, in vain your church, except with a few fortunate or heroic wills. But brace that up by a glorious life around, and the church has her great apostles and fellowships again.

Again, as I said, institutions analogous to the church use power; and why not she? The state wars against the foes of property and the body, with coercive means; why not the church for the soul and right? The state destroys bad milk, bad beef, bad drugs, liquor, poisons; why not the church lay its axe at the root of temper, lust, family indulgence, laziness, and pride? It is a solemn fact that our ill-disciplined children harm themselves and our civilization fifty times more than all

the public crimes put together. Could the church, therefore, coerce by its loving disciplines these insane, juvenile mobs, millions of well-constituted young men and women would fight her battles. The state seeks to incarnate justice in outer forms of society. Why not the church incarnate, by power, the blessed right, in the home, in trade, education, labor, society, the appetites? In fine, we legislate against outer evils. Why not the church, as well, against the vastly worse inner evils? Or, look at another analogon, — language. What a prophet to the world it is! Try to give boys Latin by the book; and, after a seven years' drill, five out of seven have little power over it. Put a boy, if you could, among the Romans; let him acquire Latin as a living language in a living way, and the constant practice, the constant repetition (repetition, the great rule for education), would make it for him a mother-tongue. Nay, after you have stratified his dialect, if it is bad, how almost impossible to change it! Now, here is a huge illustration. Religion is the language of the soul. Let the church teach it, as it does, formally from a book, even the Bible; and, as with the Latin, five out of seven will not learn it. Let her teach it as a living tongue, in a community where the world's vulgarisms and wickedness are excluded; let the powerful rule, repetition, come into play throughout its society, with a moral nursery, a moral table, a moral industry, and a pure temple: and then you will have a perfect education. Then the cloven tongue of the Spirit will be a mother-tongue. Six out of seven will *be*, and not merely seem, — will be moral successes, not moral failures.

And there are three other principles which apply here. And the first has reference to the present status of humanity, or its animality. Whatever man's seraphic potence, his actuality is animal. He is still three-quarters animal. The body, with its habits, rule. Circumstances make him, not he the circumstances. But this were impossible, were the spirit dominant. On account of its animality, no race has been able to civilize itself. For the same reason, in the past, the nations which have received Christianity, would have lost its effective force, had they not here wedded their weak blood and pure ideas to

fresh and healthy barbarous races. The animal everywhere pulls down men and nations. And from this results the profound Orthodox idea of our inability to win the right. The potence is with us, but in all the past, and with seven out of eight of the present, the Spirit has practically inability to cope with the passions. Now, if this is the case, the position of the church in the midst of a dominant animalism which she humors, coaxes, and lets crush her, is monstrous. Pure spirit, she must plant herself on pure spiritual power and system. She must command, not plead. And, to do that, she must stand apart, else the animalism of the world will be too much for her. And hence be it noted, that the greatest of minds and of polities have been for a divorce of the church from the world. The Mosaic system, the early Christian community, the splendid and heroic Puritan commonwealth in England, and ours in New England, the government of Calvin, all close and exclusive corporations, have been the most brilliant moral successes of the world. And they failed not from their inner essence, but from outside influence. So I claim Christ and Paul as advocates for a sovereign church. The best Orthodox commentators admit that the first five chapters of the Acts illustrate a Christian communism. Christ says, If the communicant will not repent of his fault, cast him out; let him be as a publican. Paul will not tolerate a lawsuit in his church, and says, Put out the fornicator. Come out from among them; be ye separate; touch not the unclean thing. So Plato was a moral communist. So Augustine and Bernard and St. Francis, and the holy orders of the church, which, with all their imperfections, have given her her best blood, and saved her again and again in her great battles, were the same; so Compte in our own times. And even the worldly-wise J. S. Mill asserts that every advanced state must assume the communistic system.

The second principle is the value of science as a factor in moral and civilized life. We have at last arrived at the moment when we can regulate the church and religion under the laws of quantities. No wonder the old church was a failure; for she relied, as law, on general, transient inspiration, and knew not how to tell us to live in details, as we can now. She

could say, Be not gluttonous; but she could not tell the quantity of food for a day, as we can,—from one to two pounds, and never over; while that food should be of the simplest kind, and as exact in measure as the cubic inches of air that an inspiration passes into the lung. And why should not the delicate stomach be as quantitively treated by us, as nature does the lungs? She could say, Be industrious; but she could not specify, as we can, eight as the hours of labor a day. Be no sluggard; but she knew not that eight hours are the proper period for sleep. Train up a child in the way he should go; but she knew not to say, Treat him from the first as a soul, and not as a body; restrain all its appetites at the outset, and crush its developing temper. Prove all things, know the truth, were her words; but she had no perfect science as we can have, and can use, for education, for farming, for psychology. Now this matter of quantity must be, I had almost said omnipotent, in religion. Let me take a community, and command, under the inspiration of duty, its hours of work and of play; its children, under half a dozen practical rules; its hours of mental employment and of social intercourse; its dress, its motive of gain, and sexual enjoyment (for these are all vitally practical points), — let me command these, and, as sure as the sun shines, I will give you a healthy, blessed, illumined church. And quantity must command here. While without these rules, pray, preach, and appeal as you may in the teeth of the world, your religion will be partly disarmed. Let the future church, therefore, thank God for the sublime light of science, for even the pure mathematics, for the abstraction quantity.

Another principle (enveloped in the thought just given) is, that half a dozen practical ideas underlie seven-eighths of the morality of life. And, moreover, these ideas are universal and beautiful, are accompanied always by the feeling of pleasure in us; and, acted on, give instant strength, instant health, instant power and inspiration. No wonder, we say again, the old religions failed; for though they grandly inspired us with the ideas of God, heaven, retribution, justice, they did not emphasize the practical virtues as they should, did not emphasize the omnipotence of the conscience in life, and so, in part, they misdi-

rected the mind and soul. But when you have said the names of half a dozen virtues, — love, courage, calmness, industry, purity, brightness; and when you have said three other truths, (1) will those into action, (2) under the law of right, and (3) make them a habit of your lives, — you have mentioned the everlasting bases of religious character, the all-conquering potences against sin, and for good. And put those in a pure church, and insist upon them at all hazards, and you have then, and not till then, the beginning of the end of the kingdom of God on earth. Moreover, when you have this element, you will have its twin element, success. And success carries the masses and the world always. The most clamorous demand of the people now is, Show us your church a success. Do that, we will throng it.

(*To be continued.*)

LETTER FROM THE UNITARIANS OF HUNGARY.

We print below a letter from Hungary, which is in reply to a letter published in the October number of this Journal. Arrangements have already been made for so far complying with the suggestions in the letter as to cause to be translated and issued in the German language some of our tracts, and other writings, suitable for the purpose.

The Committee of this Association believe that the interests of Liberal Christianity in all parts of the world are linked together; and that, if our experience here, and the thoughts of our own writers can be helpful elsewhere, it is the duty of this Association to spread their influence as widely as we can.

Perhaps this particular opportunity may so especially commend itself to certain persons that they will send us money to be devoted to this definite object. — Ed.

From the Consistory of the Hungarian Unitarians to the Unitarian Christians of the United States of America, through the American Unitarian Association, Boston, Mass.

DEAR BRETHREN IN THE LORD, — Permit us to express our cordial feelings excited by the brotherly letter which you have sent to our three hundredth anniversary, and which breathes your salutation and greetings and warm interest over the existence of the three hundred years' length of our holy religion in this country. Allow us to tell you what a pleasure did your brotherly inner words give us; how great an honor it is for us to be assured of your Christian love towards us; and (on the morning of the fourth hundred years' life of our true cause) how great a victory the expression of your friendly feelings permits us to hope for in the more general spreading of the pure gospel truths.

We will not at this time tire your attention with narration of the details of our tercentenary Synod; for we think that you already know them well from the "London Inquirer," and the accounts given by our friend and brother, the Rev. I. I. Tayler, with whom we had the pleasure on this occasion to become personally acquainted, learned to love and greatly esteem, and who always will be in our lively remembrance. Here we can only express our grief at the circumstance, which as we have learned from the "Monthly Journal" of October, 1868, prevented Dr. F. H. Hedge from partaking in our joys, and representing you personally amongst us. As to our Synod, we will lay stress only upon the fact that the mutual joy that manifested itself at the celebration of our tercentenary Synod over the victory of free conscience, the uncommon great number of our friends there assembled, the presence of the representative of our English brethren, and the greetings of other denominations: all these filled our hearts with an animation like that of the apostles on the first Pentecost. As one of the results of this animation do we consider that important event, that some of our more wealthy friends, animated by the principles by which our Lord has so strongly enraptured his hearers on the Mount, have on this occasion laid a sum of about five thousand dollars upon the altar of

our poor church, for different ecclesiastical and educational purposes.

On this occasion we were joyfully convinced of the progress of the pure Christian ideas, and of their influence exercised over the minds and feelings of the more educated individuals of every denomination; in one word, of the quick spread of the free ideas of Christ.

In reference to this, we cannot leave without mentioning a very important movement, which, as it happened a few weeks later, is not to be accounted among the events of our Synod; but as this movement shows in fact the realization of the Christian Unitarian principles in Austria, one of the strongest Roman Catholic countries in Europe, therefore we do not hesitate to make you know of the letter of the first minister of the New Catholics in Vienna, the Rev. C. A. Forstner, dated from the 22d of October of this year, and addressed to our Bishopric. This letter, which we have here the pleasure of communicating to you, in the original runs as follows: —

[We give here the translation. — Ed. M. J.]

"The representatives of the New Catholic congregations in Vienna and in Graz have decided to adopt the doctrine of the Unitarian Church into the system of faith of New Catholicism, and if possible to prepare the way for a union of these congregations with the Unitarian congregations in Transylvania. Since, however, intercourse between the congregations is very difficult on account of their great distance, geographically, from each other, and since, also, political considerations render very desirable the confessional independence of the congregations on this side of the Leitha, therefore, for the purpose of mutual understanding, I propose to your Reverence the respectful inquiry, —

"I. Whether the honorable superintendency of the Unitarian congregations in Transylvania would agree to the establishment of a superintendency in Vienna.

"II. Whether it would deem expedient the introduction of the Rakaus catechism; and whether a departure from the established practice in respect to the outward form of worship would be allowable in the Unitarian congregation on this side the Leitha. This departure would consist chiefly in the use of lights and flowers, &c., in the service; a thing which, especially in Vienna and Graz, would be indispensably necessary for the furtherance of the religious reform. I believe that small matters like these will give no occasion for dissension, and that the harmony of view

upon the great doctrines pertaining to God will be powerful enough to bring about an outward and an inward union of our congregations, which are already essentially identical.

"May I ask a speedy answer to my inquiry, as I would like, at the very next session of the Presbytery, to communicate something definite."

Judging from these facts, and from those which we are observing from time to time, we can say in general that, in our country, the minds and attention of the people are in a more or less degree directed to religion, so that if our material condition would permit us, we could do a great deal of good for the spread and steadiness of the pure Christian Unitarian principles. And in this respect we gladly accept your right hand and your offer of co-operation, and with our combined efforts the general promulgation of free Christianity will become possible, which, up to this time, seemed to be quite impossible to ourselves alone. For this purpose, for the universalization of the pure gospel of Jesus, we regard as a very important factor the translation and publication of the works of Dr. Channing and other excellent American Unitarians into the Hungarian and German languages, in order to direct the religious feelings and thoughts of men of every class towards the fountain of life. This, however, we have already begun to carry out. From the writings of Dr. Channing, and other eminent Unitarians, we have up to this time translated several, and published in our periodical, the "Kereszting Magveto" ("Christian Seedsower"). In the number of this year too, of that periodical, appeared a sermon from Dr. Channing, under the title "Unitarian Christianity." And as the writings of Dr. Channing and our English brethren excited a very great interest in every denomination, and especially among the Calvinist ministers, we the more gladly do accept your right hand, because we think that the publication and circulation of such tracts, of which twelve or fourteen at least would cost about six hundred or seven hundred dollars, would be one of the best agents for the promotion of our common cause in the present critical moment of the religious condition of the people. Therefore we look with joy towards the publication of eminent American works, selected and sent by you; and

we hope that, through this medium, we can render a very great service to the spread of Unitarian Christianity.

But now, after we have in consequence of your request made our proposals with regard to this, we cannot be silent of another mode and way, upon which with combined efforts, not only the future development of the religious ideas, but even the stability of the ideas already developed, would become possible. According to our opinion, this purpose would for the most part be approached if we could at once build a chapel, or any place of worship, in Pest, the capital of our country, and thus form a congregation in the centre to direct and to consolidate the religious thoughts of men. The ground of such a congregation is already laid down, inasmuch as several of our Unitarian friends are employed at the Ministerium, several members of the House of Commons are Unitarians, and at the Ministerium, as secretary, we have a Unitarian minister, whom it would please to fulfil pastoral functions.

We are only in need of a chapel, where our friend and minister could gather his friends, and where even others of different denominations may go and be present to learn what Unitarianism is, and to divest themselves of their prejudice hitherto held against it.

If therefore you will allow us to call your attention upon this matter; if, in consequence of your offer, we can rely on your aid, — we think, that by the realization of this aim, we shall have formed a congregation which through its situation will bring forth the best fruits to the cause of free Christianity.

And now, when we so gladly accept your brotherly right hand, we cannot help expressing once more our cordial thanks for your kind remembrance, and the offer by which you so willingly wish to promote free Christianity. And we thank you also for the Journals and Pamphlets, which we will very gladly accept, and find a great delight in reading: we have at the same time the pleasure of sending to you our "Kereszting Magveto" of this year, and the collection of the sermons and speeches held on the occasion of our tercentenary Synod.

God bless all labors of your Christian spirit with their real

and blessing and lasting fruits, that through them the kingdom of God may enlarge.

Recommending ourselves into your Christian brotherhood and love, we remain your brethren in Christ,

ALEXIUS NAGY. DE KAL,
Supremus Curator et Consistorii Præses, etc.
JOANNES KRIZA,
Episcopus Ecclesiarum, etc.
MOSES PAP,
Generalis Notarius.

VISIT OF REV. C. H. A. DALL TO THE UNITARIANS OF HUNGARY.

BROTHER LOWE, — At your suggestion, I give you a page of my journal, touching my visit to Clausenburg in May last, and my welcome, as an American Unitarian, among the Unitarians of Transylvania. No railway will put you within a hundred miles of Clausenburg, the Boston "paradise" of Eastern Hungary. The approach was from Constantinople by the Bosphorus; thence up the Black Sea to Varna; thence, exchanging boat for car, by Turkish rail to Ruschuck, on the Danube; thence from the opposite and Christian bank of that river, on the top of the diligence, to the capital of Roumania, Bucharest; thence on a glorious run of three hundred miles, among and over the snowy Carpathians to Clausenburg, which lies, fair as an egg in its downy green nest, in the very heart of the Siebenbürgen. On my leaving a pleasant party of Americans on the Danube, and striking off to take my chance among utter strangers, I felt a slight misgiving. Not wholly unaccustomed, however, to walk by faith, I was strengthened by seeing in the guide-book that Transylvania held "some of the most intelligent agricultural population in Europe." And in spite of the protest of an Orthodox brother, that I could not hope to find other than "an exceedingly corrupted form of Christianity," I resolved to go and see; staying long enough to explore a field as

yet unvisited by any representative of the American Unitarian Association. Never was faith more amply, bountifully, overwhelmingly rewarded, with good measure, pressed down, shaken together and running over. The view of the city, as you descend to it, almost spirally, from the surrounding crests of the Carpathian Mountains, is superb. It has not much to boast in the way of architecture, except a few elegant church-spires; the finest of which are Roman Catholic. After an hour of cleansing and *café au lait*, at a good hotel, the master of the house generously volunteered to guide the stranger to his friends. My guide took me at once to the college. At its door stood half a dozen bright-looking boys, who eagerly volunteered to take me to Professor Benczedi's room, across the street. They almost fought with each other for the privilege of rendering a stranger this free service. The professor greeted me cordially, in English, and presently took me to the parlor of Dr. John Kriza, poet and bishop, and resident principal of an institution which stands at the head of the one hundred or more schools, and three gymnasia (academies), of the Transylvanian Unitarians. The bishop reads English, but speaks only German, beside his native Hungarian; which, you know, is not kindred to the German, but rather to the stranger speech of the Laps and the Finns. The tall, black-eyed bishop smiled as he grasped my hand, and said he'd long known me through my work. He had much to ask about the Hindoos, after introducing me to his lady wife, and their daughter of ten years. Two of the professors happened in, and were seen at once to be highly cultured gentlemen. One of them, Professor Simen, from that hour became my best of friends, as brother, helper, and interpreter. He insisted that, as long as I could, I should occupy one of his three rooms. The salary of a professor is only £40 a year, and I dreaded encroaching; but he would not take *no* for an answer. Over he went to the hotel with Professor Benczedi and three of the collegians, and all I ha was soon brought and bestowed in one of his own sunny room wherein I was to rest, taking all meals, unless otherwise engaged, with the good bishop and Mrs. Kriza. I *was* engage out to meals more than half the time, among people as refine

and intelligent as are found in our own Cambridge or Boston; as brilliant in conversation, as tasteful in art, as accomplished in song and instrumental music, as high in moral tone, and as earnest as ourselves for true reform and pure religion.

. . . *Sunday, May* 10, my fourth day in Clausenburg, I attended service in the somewhat too plain and homely church, — the only one, I believe, which Catholic bigotry has left to the Unitarians in Clausenburg.

This bigotry, however, is rather governmental (Austrian) than personal;* and it is good to find that "the four established" forms of Christianity — Calvinist, Lutheran, Catholic, and Unitarian — have not walked and worked together in Hungary for three hundred years, with their own government, Queen, and Court at one time Unitarian, without training these sects to mutual respect and a kindly regard for one another. . . After a very simply delivered and attentively heard discourse from Professor Simen, — the men having their own seats, and the women theirs, — a good part of the congregation adjourned to the College Hall to hear from their American visitor about the hearts and homes of their Unitarian friends west of the Atlantic, and something of the cause and its prospects in other parts of the world. Professors Simen and Benczedi were both active as mediators in this social and public conversation. This being over, the Consistorium, or General Committee of the Unitarian Churches (most of whose faces in photograph may now be seen at the American Unitarian Association rooms in Boston), assembled in their hall, and, after regular business was disposed of, elected their visitor an honorary member of the Consistorium. On the day following, by the generous arrangements of friends, I was off on wheels, with Professor Benczedi, to visit as many as possible of the Unitarian schools within a circuit of thirty or forty miles.

Of the internal arrangements of the gymnasia and outlying country schools, I hardly dare to speak, every thing being so sadly stricken and cramped for want of money. I was reminded of a saying I had met years before in the Baltimore

* It did its worst for the Unitarians under Maria Theresa, about 1770–80.

Ministry-at-large; "Poverty is no disgrace, but 'tis monstrous unhandy." John Paget, Esq.,—a noble Englishman, thirty years resident in the country, with whom and his lady, the Baroness Paget, I was a favored guest for several days at Gyéres, near Thorda, — tells me that he pays on the estimated value of his estates thirty per cent annually to the Austrian government. He says that the country landholders have repeatedly offered to give their lands outright to government, and been told that if government took any thing but money, it would first take the owner's dwelling-house and turn it into cash. I saw a few decent school-rooms, especially those for girls. Some of the Unitarian churches in the country districts are without floors. They have not the means to cover the bare earth with boards, under the feet of the worshippers, nor afford a stove to soften the rigors of a winter longer and colder than that of England. Ought one, then, to be surprised to enter such a school-house as that at Toroczko? Here the school numbered eighty-four boys. Of these, twenty-nine or thirty were present. The discrepancy between the roll-stick and the attendance was accounted for by "fever and ague." One boy lay burning with fever in one of the fifteen sleeping-bunks or berths, which lined the four low walls of about the least convenient school-room that I ever entered. I can think of nothing like it, except the forecastle of a coal-lighter or coasting brig. For the accommodation of "*ninety* boys," here was a room eighteen feet by fifteen, whose ceiling you could nearly touch with your hand. No wonder the boys had fever! The door was only opened for air for my special convenience. Eight or ten boys I found were studying Latin. One hoped to be a minister of the gospel, and another an officer in the army. The New Testament was not memorized in this school; but the Catechism seemed to be much used. It was nowise deistic in its tenets, but rather orthodox. It clearly taught that Jesus was the only Mediator between God and men. . . But I must remember your limits. I have spoken of the struggling schools and churches (about one hundred and twelve churches, as many schools, and fifty thousand Unitarians in all) of our Transylvanian household of faith. Let me say no more, except that the whole people ha

been fused into one, by nineteen years of Austrian oppression, including wholesale robbery and massacre, — as when General Bem drove out the Austrians in 1848, and held his own for a good long year; and Austria let loose two hundred thousand Wallachs, like blood-hounds upon them, who burned and sacked and murdered, right and left. The Szecklers and the Módjors (usually written Magyars) are no longer the haughty aristocrats they once were. The lofty idealism of the now despairing and impracticable Kossuth has well-nigh democratized the whole mass of Hungarians, so that they are now about as republican as ourselves. I repeat that our Transylvanian brethren are rich, both in intelligence and faith. Sorely pressed and peeled by foreign domination for a score of years, a better day has dawned. Their Constitution has been restored to them by Austria since her defeat at Sadowa, and Hungary has once more a parliament of her own. For some years past our Unitarian brethren in Great Britain have had constantly in charge one or two students from Transylvania. And it is good to know that our Boston Association of Unitarian Ministers, in one of their recent meetings at Dr. Gannett's, voted unanimously their willingness to extend a like welcome, and right hand of fellowship.

C. H. A. DALL.

TRACTS AND READING MATTER.

The following letters are specimens of applications that are continually being received. We print them, partly because it seems desirable, occasionally, to remind our people of the extent and importance of this branch of our work, and partly to show, that, as appears from one of the letters, we have opportunity to make profitable use of any *good* books and magazines, &c., that may be given us: —]

LETTER FROM REV. JOHN CORDNER.

MONTREAL, Feb. 17, 1869.

DEAR MR. LOWE, — By to-day's mail, I send you a newspaper containing a report of my second lecture. I do so, because you will be interested in knowing that it has been reported in *four* of our daily newspapers, thus greatly increasing the audience. We gave out about a hundred tracts last Sunday evening, — not indiscriminately, but to such as seemed dis-

posed to take them. I also placed a parcel of "Channing's Selections" (volume published by the American Unitarian Association) on table in school-room below, together with some of my own book of sermons, and told the people after the lecture, that, if any persons present wished to read, they might have loan of the books named by going to the school-room for them. Nearly thirty volumes were borrowed. I did this once before, and intend to do it again next Sunday evening. I wrote you a few days ago about Channing on the "Church." I have no doubt I could place *two* hundred copies in good hands. If you could send me a hundred copies of "Statement of Christian Faith," by a clergyman, I could place them all in good hands; and another hundred bearing on and explaining what Unitarians believe. I don't want you to impoverish your stock, but you may as well know what I can do, if you can spare them.

Yours truly, J. CORDNER.

LETTER FROM AN EPISCOPAL CLERGYMAN.

REV. CHARLES LOWE.

REV. AND DEAR BROTHER, — In the supposition of what is improbable, that there will be a lull in the demand made upon you for tracts for gratuitous distribution, allow me to mention a large class of laborers and negroes in this county utterly destitute of all kinds of reading. My church is quite a large one, and I have made almost constant demands upon it for aid in the work I have undertaken, of supplying these many families with such reading and influences as may lead them to a better life. The results have been most cheering, — apparent in the reform and Christian deportment of many.

All that I could take from my own library has been eagerly received; also all that has been furnished of smaller publications and tracts. These people number several thousand. They have nothing in the shape of practical and family reading. Some among them have a good deal of mind, and are delighted with the best thoughts of the best men. They take easily to true liberality, — the liberty wherewith Christ makes free. I could distribute to almost any amount, and most profitably, good reading matter among them. I will not say any thing

of books and pamphlets; but if, in the future, you could spare me some practical tracts, I would be very thankful, and those receiving, I know, would be exceedingly so. Such tracts, for instance, as "The New Birth," "A Word to the Thoughtful," "I am the Way," "How to be Happy," "How shall I Live," "The Lord's Supper," and "The Life to Come." Old religious papers and magazines, for which many in your city have no use, would be very acceptable.

Excuse my liberty in writing so freely, for I feel deeply for these people, and have seen them tearful in their wants. How long I may endure the work I have marked out I know not; but while I can, no man shall ask me in vain to help him into "a more excellent way." If at any time you can spare me something, please send by express, at my expense.

Truly yours for our common humanity.

CAMBRIDGE DIVINITY SCHOOL.

THE denomination may be congratulated on the appointment of Rev. Edward J. Young to the professorship in the Cambridge Theological School, made vacant by the death of Professor Noyes. We do not know a man in the profession on whom the choice could more worthily have fallen. And we are sure he carries with him to his arduous and responsible post the full respect and confidence of the friends of the school.—ED.

NEW PUBLICATIONS.

Memoir of James P. Walker. With Selections from his Writings. Boston: American Unitarian Association.

We are devoutly thankful that the proposed Biographical Series to be published by this Association has begun with so rich and valuable a memoir as this, and one that so tenderly touches our own denomination; while at the same time it possesses elements that must make it generally welcome and instructive. To our own denomination it commends itself especially, because of the still fresh remembrance of Mr. Walker's

loving service as Secretary of the Sunday-school Society, which made him personally known to many who will long to trace the story of his life; and when it is read, none can help being yet more closely drawn to him in religious fellowship. as every page shows the ardor of his attachment to our form of faith, and the joy and benefit which he found in it, and the sacrifices he made for it. The Memoir has been prepared by Rev. T. B. Fox, with admirable skill. The material was not very ample, yet we have as complete a picture as one could ask, of his public, his domestic, and his inward life. The evidence of close and admiring friendship on the part of the author is apparent in the warm glow of the volume; and yet there is such perfect impartiality and fairness, and freedom from exaggeration, that it commands our confidence.

The selections from Mr. Walker's writings are permanently valuable as lessons for the young. We wish that the Memoir may find a place in every one of our homes. It is suited to old as well as young. — ED.

Sunday School Hymn, Tune, and Service Book. Boston: American Unitarian Association.

The long delay which has attended the preparation of this volume, has given us an opportunity to discover, through the impatience and multiplicity of the inquiries when it would appear, how great the need of such a work has been. We are confident in the belief that the need has been satisfactorily met. No pains has been spared in its compilation. Not only have the members of the Ladies' Commission and the Secretary of the Sunday-school Society devoted to it a great deal of time and thought, but they have availed themselves of the help and the criticism of very many persons most conversant with the work of Sunday-school instruction. The style of the printing and binding is superior to that of any similar book we have ever seen; but the cost of this excellence is borne by the Association, and the book is furnished at the low rate mentioned in the advertisement. We feel entire assurance in recommending the book to every Sunday school in the land. And, indeed, we think there is no excuse for those who shall allow their children to imbibe objectionable religious doctrine from Calvinistic hymns, when such a collection as this can be procured. — ED.

Patience Strong's Outings. By Mrs. A. D. T. WHITNEY. Boston: Loring, Publisher.

The many who have enjoyed "Faith Gartney," "The Gayworthys," and other books of Mrs. Whitney, will greet with pleasure this new production of her pen.

Manual of Christian Evidence. By J. R. BEARD, D.D. London: Simpkin, Marshall, & Co. Boston: William V. Spencer. New York: David G. Francis.

We have already called attention to this work as it appeared in monthly parts. We have now received from Mr. Spencer, the Boston publisher, the volume complete. It is designed as an answer to Renan, and discusses his position as found in his "Life of Christ," and other of his writings; giving, however (as the title of the book implies), a somewhat full treatise on all the various points of Christian evidence.

The work is diffuse, and we question whether some of its reasoning would not be deemed invalid by those who most need to be convinced. But it is full of rich material, and is marked by an earnest religious spirit, and possesses value both for the theologian and the general reader. It exposes well the shallowness of much of the criticism by which the Bible and Christianity has been assailed. — ED.

The Gospel Pulpit (a Universalist Quarterly Journal). Chicago, Ill. Rev. W. J. Chaplin.

Twenty-five Sermons. A Memorial of Twenty-five Years' Ministry. By JOHN CORDNER, Minister of the Church of the Messiah, Montreal.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Feb. 15, 1869. — Present: Messrs. Padelford, Smith, Cudworth, Livermore, Metcalf, Cobb, Crosby, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Concord, Mass.; Teachers' Library, Marblehead, Mass.; and Public Library, Kansas City, Mo.

They recommended an appropriation for the purpose of issuing Tracts in German, for circulation in Hungary and Transylvania, under the direction, and with the co-operation of the Consistory of the Hungarian Unitarian Church; also appropriations for publishing editions of the following books: Noyes's Translation of the New Testament; Hymn and Tune Book; Social Hymns and

Tunes; Sunday-School Hymn, Tune, and Service Book; Memoir of James P. Walker; Orthodoxy: its Truths and Errors; and Altar at Home, second series.

The report was adopted.

The Committee on the New-England States reported in favor of an appropriation of $250 to the Essex-County Conference, for purposes of missionary work within its limits; and $125 to the North-Middlesex Conference for a similar object; and their report was adopted.

The Committee on the Middle and Southern States submitted reports from Miss Amy M. Bradley, Wilmington, N.C.; Rev. Seth Saltmarsh, Knoxville, Tenn.; and Rev. H. C. Dugan, Atco, N.J.

They also recommended the following appropriations, which were voted: $600, in aid of a movement to establish a new Unitarian Society in Bricksburg, N.J., under the pastorate of Rev. J. B. Beach; $500, towards the support, for six months, of the mission in Knoxville, Tenn., under the charge of Rev. Seth Saltmarsh; and $100, towards support of preaching in Camden, N.J., under the auspices of the Middle and Southern States Conferences.

The Committee on the Western States submitted reports from Rev. C. H. Brigham, Ann Arbor, Mich.; Rev. Paul Wald, Columbus, Wis.; and Rev. Henry Blanchard, Indianapolis, Ind.

The Board then adjourned.

INTELLIGENCE.

THE ESSEX-COUNTY CONFERENCE held its annual meeting at Salem, Mass., on Wednesday, Jan. 20. The Secretary, Rev. John C. Kimball, of Beverly, read his Annual Report; and a report was also read by Miss H. E. Lunt, of Newburyport, the agent of the Conference. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, presented the claims of that organization; after which, a sermon was delivered by Rev. Joseph May, of Newburyport, which was followed by a discussion. Committees were appointed to report at the next meeting on providing literature for children; on the merits of Dr. Noyes's Translation of the New Testament, with a view to re ommending its use in pulpits and

families; on providing for the representation of Sunday-schools by one delegate from each school in the Conference; on the needs and condition of the Cambridge Divinity School; and on the expediency and propriety of admitting honorary members from outside the county to the Conference. Officers for the coming year were chosen as follows, the old Board, who had served for two years, having asked for an entire change: President, Robert S. Rantoul, Salem; Vice-President, Rev. Joseph May, Newburyport; Secretary and Treasurer, Rev. George Batchelor, Salem; Directors: Joseph Shattuck, Lawrence; E. Parsons, Lynnfield; Mrs. Eliza Sutton, Peabody; and Rev. C. C. Vinal, North Andover.

Mr. W. A. P. Willard was ordained as pastor of the First Parish, Warwick, Mass., on Wednesday, Jan. 20. The order of services was as follows: Invocation, by Rev. H. H. Baker (Universalist), of Orange; reading from the Scriptures, by Rev. John Goldsbury, of Warwick; sermon, by Rev. John F. Moors, of Greenfield; ordaining prayer, by Rev. John B. Willard, of Harvard; charge, by Rev. Stilman Barber, of Bernardston; right hand of fellowship, by Rev. I. Sumner Lincoln, of Winchester, N.H.; address to the people, by Rev. H. H. Baker; concluding prayer, by Rev. John F. Moors; benediction, by the pastor.

The Western Illinois Conference of Unitarian and other Christian Churches was organized at Sheffield, Ill., on Wednesday, Jan. 27, the meeting continuing through the following day. Officers were chosen as follows: President, John Bryant, Princeton, Ill.; Vice-Presidents, Rev. C. C. Covell (Christian Denomination), Buda, Ill.; and Hon. A. H. Bennett, Davenport, Iowa; Secretary, Rev. Edward H. Danforth, Sheffield, Ill.; Treasurer, John Goss, Geneseo, Ill. The Conference will meet quarterly, and the next meeting will be at Geneseo, on the 5th and 6th of May.

The new Church of the First Congregational Society, in Somerville, Mass., was dedicated on Sunday evening, Jan. 31. The introductory prayer was offered by Rev. Charles Lowe, formerly pastor of the Society. Rev. Henry H. Barber, the pastor, read selections from the Scriptures, and offered the dedicatory prayer; after which, addresses were made by Rev. George E. Ellis, D.D., of Charlestown, and Rev. Messrs. Lowe and Barber.

THE CHURCH OF THE SOCIETY in Norton, Mass., having been refitted, was rededicated on Sunday, Feb. 7, with appropriate services. The sermon was preached by Rev. D. S. C. M. Potter, the pastor.

Rev. EDWARD H. HALL was installed as junior pastor of the Second Congregational Society, Worcester, Mass., on Wednesday, Feb. 10. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. Arthur M. Knapp, of Providence, R.I.; sermon, by Rev. Nathaniel Hall, of Dorchester; installing prayer, by Rev. Alonzo Hill, D.D., the senior pastor; right hand of fellowship, by Rev. Rush R. Shippen, of Worcester; (address to the people was omitted on account of the illness of Rev. Edward E. Hale, of Boston, who was to have given it); closing prayer, by Rev. Dr. Hill; benediction, by the junior pastor.

Mr. ZERAH MASTERS, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Kenosha, Wis., on Wednesday evening, Feb. 10. The sermon was preached by Rev. Robert Collyer, of Chicago, Ill.; Mr. William C. Gannett, at present in charge of the Society in Milwaukee, Wis., gave the right hand of fellowship; and Rev. Carlton A. Staples, of Chicago, the charge to the minister and address to the people.

THE NEW-YORK AND HUDSON-RIVER CONFERENCE held a meeting at Yonkers, N.Y., on Wednesday and Thursday, Feb. 10 and 11. A sermon was preached by Rev. Samuel Osgood, D.D., of New York; and an address delivered by the President, Rev. Henry W. Bellows, D.D., of New York, on "The Need of Religious Consecration, and the Cultivation of a more Reverent, Earnest Devotion to the Christian Life;" which subject was then discussed. There was also a discussion of the question, "What can we do to increase the numbers and strength of our churches within the limits of this Conference?" which was introduced by an essay from Rev. Alfred P. Putnam, of Brooklyn, N.Y. Reports were made by the different Societies connected with the Conference. Rev. Rushton D. Burr, of Yonkers, was chosen Secretary, in place of Rev. W. R. G. Mellen, who had resigned in order to settle as pastor over the Unitarian Society in Detroit, Mich.; and a vote of thanks was passed, expressive of appreciation of Mr. Mellen's services. Rev. Newton M. Mann, of Troy, N.Y., was chosen a Director to fill the place before occupied by Mr. Burr.

THE CHAMPLAIN LIBERAL CHRISTIAN CONFERENCE held a meeting at Rutland, Vt., on Thursday, Feb. 11. Sermons were preached by Rev. Octavius B. Frothingham, of New York; Rev. C. W. Emerson (Universalist), of Northfield, Vt.; and Rev. E. S. Foster (Universalist), of Chester, Vt.; and various subjects were discussed.

THE NEW CHURCH erected by the Society in Springfield, Mass., was dedicated on Wednesday, Feb. 18. The order of services was as follows: Reading from the Scriptures, by Rev. Charles A. Humphreys, the pastor; report of the Building Committee, presented by its chairman, Colonel J. M. Thompson, and presentation of the keys to Mr. George Dwight, the chairman of Parish Committee; act of dedication, repeated by pastor and people; address, by the pastor; dedicatory prayer, by Rev. Ezra S. Gannett, D.D., of Boston; addresses, by Rev. Edward E. Hale, of Boston, and Rev. Henry W. Bellows, D.D., of New York; closing prayer, by Rev. Samuel K. Lothrop, D.D., of Boston; benediction, by Rev. Dr. Gannett.

A half-century having elapsed since the organization of the Society, services were held in the evening commemorative of this event. After reading from the Scriptures, by Rev. John F. Moors, of Greenfield; and prayer, by Rev. Alonzo Hill, D.D., of Worcester, — addresses were made by the pastor, and by Rev. Frederic H. Hedge, D.D., of Brookline; Rev. George E. Ellis, D.D., of Charlestown; Rev. Charles Lowe, of Somerville; and Rev. John H. Morison, D.D., of Milton.

Rev. JOHN MURRAY has resigned the charge of the Society in Houlton, Me.

Rev. PAUL WALD, of Columbus, Wis., has accepted a call from the Society in Lockport, Ill.

Rev. JOHN B. BEACH has resigned the charge of the Society in Barre, Mass., and accepted an invitation to take charge of a new Unitarian Society in Bricksburg, N.J.

Rev. GEORGE M. FOLSOM has accepted a call from the Society in Dedham, Mass.

Rev. EDWARD J. YOUNG, of Newton Corner, Mass., has been appointed to succeed the late Rev. Dr. Noyes, as Hancock Pro-

fessor of Hebrew and other Oriental Languages, and Dexter Lecturer on Biblical Literature, in the Divinity School of Harvard University, Cambridge, Mass.

THE OFFICE OF THE WESTERN SECRETARY OF THE AMERICAN UNITARIAN ASSOCIATION, Rev. Carlton A. Staples, in Chicago, will hereafter be at the store of the Western News Company, 121 and 123 State Street. Here will be always kept on sale a full assortment of the Association's publications, as well as all other Unitarian books.

ACKNOWLEDGMENTS.

1868.			
Jan. 23.	From	Society in Buffalo, N.Y., as amount pledged at meeting of National Conference, for India Mission	$50.00
29.	„	"Egypt"	20.00
Feb. 2.	„	Church of Messiah, Chicago, Ill., as amount pledged at meeting of National Conference, for India Mission	100.00
3.	„	subscribers to "Monthly Journal," in Providence, R.I.	61.00
3.	„	South Congregational Society, Boston, as amount pledged at meeting of National Conference, for India Mission	100.00
5.	„	Barton-Square Society, Salem, for "Monthly Journals"	24.00
6.	„	Samuel Appleton and R. H. Green, as annual memberships	2.00
8.	„	Miss Adeline Lawrence, Worcester, to complete life membership	15.00
11.	„	Rev. Fielder Israel, as annual membership	1.00
11.	„	Society in Leicester, for "Monthly Journal"	10.00
17.	„	Mrs. E. T. McKown, as annual membership	1.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged: —

Society in Buffalo, N.Y., additional	$50.00
Society in Barre	90.50
Rev. A. P. Putnam's Society, Brooklyn, N.Y.	1,319.00
Rev. Dr. Bellows' Society, New York, additional	25.00
First Parish, Dorchester; including life-memberships for Henry Humphreys and Mrs. Martha Clapp	1725.75
Society in Whately	7.00
Society in Westford, additional	1.00
Rev. Dr. Osgood's Society, New York	325.00

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THE OFFICE OF THE TREASURER is also at that place; and all letters for him, on business connected with the Association, should be addressed to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATION, BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETARY, is in Chicago, Ill., at the store of the Western News Company, 121 and *123, State Street.*

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DENOMINATIONAL ORGANIZATION.

Address before the Ministerial Union, March 15, 1869.

BY REV. CHARLES LOWE.

When the history of our Unitarian denomination for the last four years shall be reviewed in after times, the one feature which will be found especially to distinguish it, will be its attempts made during this period at more complete organization. To us, living in it, other things may seem more prominent; such as the agitation of the questions of radicalism and conservatism, and the like. But all these questions, serious and important as they are, will be seen to be only the experience of phases incident to our development and progress, certain gradually to be settled and outgrown, and affecting less than is believed at the time the real life and character of our denomination; while this pertaining to organization is vital, and its importance will appear more and more, as time goes on.

That tendency to individualism which has been fostered naturally enough by our principles of extreme Protestantism seems a few years ago to have reached its culmination; and then all at once there began to assert itself a new spirit and yearning, — the instinct of fellowship and co-operation. The appeals to this feeling came, to be sure, especially from a few more earnest minds; and there were some who opposed. But

the readiness with which the appeals were responded to on the part of the great bulk of the denomination — ministers and laymen — proved that it was, as I have said, the promptings of a great instinct that had been latent, but which now, in its own proper time, was waiting to be developed and to be heard.

I propose to-day to review briefly the particular details of organization to which the awakening of this spirit has already led; but my main purpose is to introduce a discussion upon the general idea of organization, — how far it is possible and desirable in a religious body; and especially in one that is based, as ours is, on the broadest principle of moral and intellectual and spiritual independence. I just said that to me this question seems to be vital. What I mean is this: that it depends wholly on its capacity for organization, whether our denomination is to take a great and permanent position as one of the great forces of the world, or whether it is to live awhile and gradually become merged with a general mass of kindred influences or swept into some more positive current; destined, in either case, — however powerful and beneficent its influence, — as a body to disappear.

In regard to the value of organization (taking this as a general proposition), little need be said. Nothing is more universally recognized than the fact, that organization is the necessary condition of effectiveness and strength. The importance, or rather the absolute necessity, of organization is recognized in every practical enterprise that civilized men undertake. Every railroad, or bank, or factory, or mercantile or social or political movement, rests upon it as its corner-stone. Nor is the religious world without its equally emphatic and clear illustrations: Jesus set the example of organization, and testified to its value, when he organized his band of apostles, and sent them out "two by two," with definite instructions. And in the history of the Christian Church, it needs only to speak the names of St. Francis, of St. Bernard, of Loyola, of Wesley, — or, in other religious history, that of Mahomet and Sakhya Buddha, — to call up pictures of vast and powerful orders, the greatest illustrations the world has

ever seen of the possibility of combination and of its tremendous might. It is to the fact of organization alone, that these systems and these men owe the place they hold in history, as among the most important of the controlling forces of the world. There have been other men as great and wise and devoted as Mahomet or St. Francis, and with as clear and magnificent ideas. There have been others as pious and earnest as Wesley, and with thoughts just as likely to awaken universal response from the hearts of men. It is simply and only because they knew how to organize, and carried this knowledge into action, that they stand out now, their names written with the pens of centuries in the great book of the world's life.

When we attempt to apply the principle thus illustrated, to our own denomination, it may be objected that such organization is suited for certain periods and certain states of human development; but that it does not follow that it is either desirable or possible for an age or a sect like ours, and that our free spirit and our tendencies to independence are inconsistent with it. I maintain, on the contrary, that the illustrations I have named, exemplify that its possibility is not confined to a particular class of men or stage of society; certainly, that it is not for those alone who are tame and docile and spiritless. Look at Mahomet. He had for his material the scattered Arabian tribes, as loose and free as their own drifting sands; as ill brooking restraint as the wild crows of the field; and they were weak as the sand, — safe from destruction only in their homelessness, and their readiness to be blown where destiny might will. Mahomet organized them, and they became a mighty power that for a while kept the world in awe. St. Francis and Loyola had some of the freest and proudest spirits of their own or of any age, subject to their discipline and performing the part assigned them in the great machinery of those wonderful systems.

And now I have done with these general remarks, and wish to speak of the actual facts of these last few years in the history of our denomination as bearing on this question. What I wish is to see if there are not methods of organization possible for us in our condition of religious progress, and if these are not essential to our truest life and service.

NATIONAL CONFERENCE.

I. And first, because this is the most conspicuous fact, let me speak of the attempt which has been made at a general organization of our churches.

Some such ideas as those which have been now presented, working in the minds of some of our brethren, led them in December, 1864, to urge the denomination to meet and consider the possibility of a more efficient union. And, as the result, the National Conference was established. I do not propose to enter upon the defence or the criticism of this Conference on those points which have been so freely discussed, especially since the last session in New York. To me, indeed, these points seem of comparatively little importance. If this Conference had undertaken to legislate for societies, or even to execute for them, then I should feel as much concerned as any one to scrutinize carefully all its proceedings, and as shy as any one about being committed by any irregularities. It, however, does not pretend to be either legislative or executive. Its end, and the only one professed in its constitution, is that "of energizing and stimulating the denomination to the largest exertions in the cause of Christian faith and work."

This clearly defined end is to be considered when we criticise its acts and its results. It is likely that some votes have been passed, that were not wise nor advantageous. It would be strange if it were otherwise. The Conference has met for a session of less than three days, a period which almost any such body would consider hardly long enough for the members to get acquainted with each other and to begin to work. Into those three days have been crowded all the interesting topics pertaining to our work and our worship. No one ought to feel surprised if, in the heat and pressure of such circumstances, resolutions were carried and measures approved which calm deliberation afterwards would condemn. The good sense of the denomination and of the world outside (no matter how much capital opponents may try to make out of infelicitous expressions or resolves) will judge of the Conference by the

manifest spirit of it, and by the evidence it affords of any such harmony and earnestness of co-operation as to make it effective towards the end which it proclaims. Can any one doubt what this judgment will be? Do we not see, as the result of it, new energy and life in every activity belonging to our denomination. Is there a minister or a parish that has not been stimulated by it? And if we take a wider look, we find that this organization of our churches has given Unitarianism a power and a position such as it could not have had from years of individual working. Other denominations speak of us now with more respect, even if they do try to disparage us more than ever before. Our books are more sought for, our views more diligently inquired into, our preachers more readily heard, and persons, now formally connected with other sects with whose creed they have lost sympathy, are more ready now than before to connect themselves with us.

Some incline to dwell chiefly on the fact, that a whole morning of the Conference was spent in excited discussion of an important article involving its theological attitude, and that everybody differed from everybody else, so that outsiders would have supposed that a complete dissolution was inevitable, and that, after all, a decision was come to, which meets with the disfavor of many of our leading minds, — which some treat with ridicule, and some regard with serious alarm. I choose rather to see — what to my own mind is as clear as though it had been embodied in most logical utterance in some unanimous resolve; viz., that, even in this discussion, so warm and antagonistic, there was a deep and almost unanimous accord, as to the great principles, — the only difference being as to the effect on these of this or that form of words. I choose to see that what followed during the Conference proved, even if one had not so interpreted the discussion at the time, that this difference (with the great majority I mean) was on the surface only; as shown by the fact, that, with the interval of only two hours for dinner, all met again as earnest and as united as any body of men and women ever were; and in all the remaining sessions of the Conference, as they looked at large plans for work, at great opportunities for denominational

growth and influence, there was a flame burning and a spirit moving which no carper could ignore.

I hear it still asked sometimes, whether, on the whole, it will be proved possible to organize a denomination so discordant and various as ours, and so imbued with the spirit of individualism and independence. I answer, It *is proved* already (as much as it ever can be, and as much as I should ever desire it to be), not indeed that it is possible to have such kind of organization as ecclesiasticism is accustomed to crave, — that kind of organization is everywhere losing its hold,* — but a kind of organization suited to the genius and spirit of our body; and it is perfect enough for all the ends we seek.

I have often thought, as I have read the descriptions of Dr. Kane and Dr. Hayes, that of all modes of travelling none could equal in fascination the driving a team of Esquimaux dogs. The noble little creatures have such spirit and independence that they won't bear close harnessing, like that of oxen and mules; and they are attached to the sledge and to each other by the slightest thongs, and these are made loose and long, permitting every one perfect freedom to play. Sometimes, to be sure, it makes awkward work, when, forgetful of their purpose, and full of spirit, and conscious of liberty, they fall to caressing or fighting, and there comes a very snarl of traces and dogs; but when, fired with zeal and knowing the road, they are started on the journey, every little cord is stretched, and they bound along, inspired by a common sympathy, stimulated by each other, happy as friendly racers at play, but each drawing his utmost on the sledge, and, in perfect unison, joyously and effectively whirling it on its way.

So with Unitarians: a free spirit characterizes the body, which makes only a certain kind of organization possible. They can't bear saddles and collars and shafts. They must

* It is a somewhat curious illustration of this, that, within a few weeks, at Auburn, N.Y., the Catholic bishop, exercising his well-known prerogative, changed the parish priest. The people rebelled and demanded to have their old one back, thus in this Catholic Church exercising the fullest congregational liberty. It is one of the indications of how old modes of organization are melting before the new spirit of the age.

be free to look round, and, if they want to, to head the other way, and get at any of their co-workers when they please, with criticism or caressing. It must always be possible, in short, to have scenes which an outsider, unaccustomed to this sort of liberty, would think indicative of inextricable confusion. But so long as there remain a common purpose and an earnest aim, these will avail more than driver's whip or ecclesiastical authority to co-ordinate the endeavors of every one, and to bring about, as the result, a strength and effectiveness which is possible only under conditions of conscious liberty and glad spontaneity, and which the curiously contrived and rigidly governed systems, with their articles and dogmas, have never been able to effect.

Whether the National Conference as such, with its present preamble and constitution, is going to be permanent and to constitute the particular shape of our denominational embodiment, I do not pretend to foretell; nor does that affect at all the point which I wish to make, especially considering the end for which it was designed. If that Conference should never meet again, its work abides; and the fact remains proved by it, that it is possible for our denomination to organize, — a fact none the less proved even if every year it should organize anew, as its needs and opportunities change.

LOCAL CONFERENCES.

II. The second important movement towards organization is that of Local Conferences. This is one of the results of the formation of the National Conference, and, like that, an evidence of the capacity for organization of our denomination. The idea of such Conferences was advanced at the meeting of the National Conference in Syracuse; and, shortly after that meeting, the Council, in accordance with its direction, prepared carefully a plan for a constitution, and designated what seemed to them the proper divisions of the Conferences, and appointed the President and Secretary of the Council, and the Secretary of the American Unitarian Association, to attend personally to their organization. These gentlemen and the Council and the Conference itself had no authority whatever. They claimed none.

Their suggestions were only in the form of recommendations. Occasionally, in the formation of the several Conferences, persons felt it necessary to make some distinct protestations of independence. But ordinarily this independence was assumed; and, recognizing the desirableness of a certain uniformity of plan, the form of constitution proposed by the Council, with slight modifications, was adopted in almost every Conference that was formed. The Conferences have now been in existence long enough to be tested, and in every case they have grown in influence and favor. Persons who for awhile held aloof have gradually come heartily into them, and they are now an established and working system. I have studied them with reference to the point which I am considering, and they show clearly enough that, while our people are as congregational and individual in one sense as ever, and as jealous of any infringement on their independence, yet if you present to them practical ends to be served by their association, they are ready to associate; and, when together, they come short of no other brotherhood in the quickness of sympathy and the susceptibility of stimulus, and the power of being kindled by each other and acting together for common ends.

Thus far perhaps the greatest results of the Conferences have been the development of this feeling of sympathy and earnestness, and the new life which has been occasioned by it in the individual churches of which the Conferences are composed. But they have also begun already to do important work, for the general upbuilding of the denomination. I will give two illustrations.

1st, Most of them have taken in hand, by the common consent of the churches, the whole work of raising the money needed for the Unitarian Association: many of them have done it as promptly and efficiently as though they possessed the authority and the machine-like character of the strictest ecclesiasticism.

2d, The officers of the American Unitarian Association resolved after the late meeting of the National Conference to attempt in earnest a plan — which they had previously much considered, and which at that meeting was earnestly favored —

by which, through itinerant missionary preaching, and in other ways, all the ministerial force available should be employed in the service of our cause; and they appropriated a considerable sum to put the plan into operation. Immediately the Secretary of the American Unitarian Association invited the Secretaries of the Local Conferences to come together, and to consider the best method of effecting the end in view; and here the practical utility of the organization was made apparent. It was something to have representative men from various sections of the country acquainted with the wants and circumstances of each; but, besides that, all realized, as never before, the great value of the fact, that each had a certain power and responsibility. And, with the entire certainty that they were acting for and by the authority of the churches and Conference that appointed them, they discussed and matured plans for the development of missionary work in their districts; for the supply of destitute parishes; for supplementing the labors of men who might be willing, if assistance were afforded them, to undertake movements outside of their immediate parish sphere; and for other similar kinds of activity. It may be some little time before the results of their arrangements will appear, but I regard it as a thing of the greatest promise for our cause.

These illustrations show the possibilities of this organization of our churches. It is now, however, only in its beginning. It is not what has been done, but what is proved to be possible, that interests us most. There has been nothing spasmodic in the movement. The progress has all been healthy and gradual and real; and it has become apparent enough, that, if you can show practical ends to be served, our people will give to organized activities their cordial support. Let us all see to it that the great possibilities may be attained.

ORGANIZATION AMONG MINISTERS.

We have, thus far, spoken of the attempts at the organization between churches. There have been movements looking to unions between the members of our profession, which deserve our careful consideration.

Some such organizations have existed very long in the various Ministerial Associations, and valuable and interesting and profitable they have been. Their purpose has generally been a very simple one, — chiefly that of mutual acquaintance and improvement; but it has been a most salutary and important one. A social tea together, in local associations, with friendly discussion of some interesting topic, has helped, more than we may know, to encourage and strengthen the individual members of the profession, and to cultivate the mutual feeling of brotherhood which has rendered co-operative action possible.

I am now, however, only speaking of attempts at organization belonging to the last four years; and the only one under this head is that which chooses its officers to-day, — the Union for Ministerial Work and Help, — which contemplates a larger and more organized sphere of activity, suited to the new spirit of our day. My own name is mentioned in the circular by which to-day's meeting was called, and that makes it more fitting that I should give some opinion about it here. It is true, as that circular stated, that I have given it my most cordial and hearty co-operation; but I am bound to say, at the outset, a few words, lest my relation to it, as an officer of the American Unitarian Association, may hereafter be misunderstood.

To my mind, the whole future of this new movement hangs on the proposed plan of its undertaking to help secure useful employment for those willing to be employed. (Our people, whether ministers or laymen, have no such taste for being organized as to be willing to organize except for some definite, practical purpose; and neither of the other leading objects mentioned in its prospectus, excellent as they are, would, I think, be a basis on which to expect any success.) Now this object is one which our Association, of course, embraces among its purposes; and therefore, I repeat, as an officer of the Association I am brought practically into connection with it. Excuse the frequent use of the personal pronoun. I speak only for myself, and wish to compromise no one else. There is perfect sincerity in my assertion all along, to the movers in this attempt, that I regard the work proposed more important than almost any other; and that

I care not by whom it is done, if it is only done; and that I believe in new methods, and am by no means sure that such a plan may not do it more efficiently than the Association possibly can. But the same supreme desire that the work be done will of course make it imperative, that, before relinquishing the efforts we are making in the Association, and in connection with the Local Conferences towards the same end, it shall be *made clear that it is going to be better done by the other way.* Every thing I can do to help the new movement I shall do; and shall be ready, for one, to relinquish to it this work when it is ready to do it better. More than this, of course, no one would ask, and yet it seemed best to state it, in order to avoid possible misunderstanding.

And, now that we are upon it, there are two conditions, as I conceive, of success in this plan of the Union. 1. The first is, that it shall secure not only the formal sanction, but the active interest, of the great body of our ministers. Without this, it cannot long hold the confidence which is absolutely essential to its effectiveness. 2. The second is, that it shall make it unmistakable that it has regard supremely to the best interests of the cause of religion, and only secondarily to that of individuals in the profession. There must not even be a suspicion that its great purpose is to secure a position and means of livelihood to men who happen to be in our ministry, independently of the consideration of their fitness to help men or societies to a better religious life. There are men now unemployed who are among the best fitted for such usefulness, and an organization could do nothing better than to try to bring them into settlement. But there are others (and our ministry would be the rarest exception to every occupation that ever existed if it were not so) who never have succeeded in a parish, and who never will. Some of these, again, are qualified for certain kinds of ministerial labor; and it is worth forming the organization to contrive adaptations of work, so that their service may not be lost, nor their desires thwarted. But there are some who ought not, either for their own sake or that of the cause, to be encouraged, — some who would do better, every way, in some other calling, — and the most brotherly act would be to try to per-

suade them of it. At any rate, from policy as well as from higher considerations, it will be imperative that the organization shall have in view always, first of all, the best welfare of the cause.

With these suggestions, which would be inappropriate, except for the personal connection I happen to have with the movement, I wish earnestly to say, that a ministerial organization by which the profession may be knit together by fellowship and by work is, to my mind, deserving of our best thought and effort; and that this particular movement ought to receive the careful consideration of us all.

ORGANIZATION WITHIN SOCIETIES.

There is another kind of organization which is perhaps more deserving of attention than any of those thus far spoken of; viz., the interior organization of our societies. For several years past, this subject has been earnestly agitated by some of our brethren; and, in several instances, its practical value has been most successfully proved. Within the last four years, it has been gaining in favor; and one of the best results of our Local Conferences has been, that, at their meetings, the subject has been often discussed, and, in many of them, direct efforts have been taken to secure the general acceptance of some system in every society.

A survey of the present condition of the church as an institution will make it apparent, that too much importance can hardly be attached to this subject; and every year makes it clearer that the prosperity, if not the very existence, of the church as an institution depends on it. We cannot wink it out of sight, that there has been, during this last half-century, an alarming decline of interest in the church. Instead of the universal practice of attending its exercises that once prevailed, we see that the vast majority of our population never enter its doors. The ancient authority of its discipline has almost disappeared. Many of our most cultivated and excellent people stay away from public worship. Even if religiously inclined, they prefer to cultivate their devotional feelings in other ways; and you see them out on Sunday viewing and adoring nature,

or else in their homes with some book of high refined sentiment (and, as some one said the other day, speaking of the excess of their culture, they like these books all the better if they are in some foreign tongue). It is easy enough, at this rate, to calculate the day when the church, as an institution, will lose its hold so far as to be no more than the lyceum, — powerless in those ways in which its influence and glory had hitherto been shown.

The reason is, that it has *undertaken to be* only a lyceum, — so far, at least, as this, that it makes its great purpose to be simply the *coming of people to listen to what one man has to say.* If this is the ground on which it rests its claim, how can we wonder that people not trained to reverence for it — as so large a portion of our population are not — stay away? Once make it plain that the minister and his words on Sunday constitute but one feature of what the church is for, bring out the other aspects of true church life, and we shall see a change. Show these cultivated people, who now stay at home reading Plato and Fénélon and Madame Guyon, that the church needs their labor in its service; that one of its uses is to offer a channel through which their culture and attainments may bless humanity, — and you will find they will respond. Thank God, we can already point to men in our communion, among the highest in the walks of literature and commerce and statesmanship, — men least needing the outward helps of sermon and the pastor's public prayers, — who have flung themselves into the service of the church, and who, in Sunday school and conference meeting, and in the management of charities and the control of denominational movements, illustrate the possibilities of the church when that great class of which they are representatives shall have heard the call.

And as to that larger class which we ordinarily have in mind when we speak of the "unchurched," so long as the church invites them simply to come and listen to a sermon, they will say to themselves they can hear what entertains them more in lectures; and they can buy for four cents, on Saturday, Mr. Beecher's sermon in print, and that is better than they will probably get at their meeting. But what a difference it will

make if you give them to understand that the church includes vastly more than this, — that it embraces all that is comprehended in the phrase, already becoming popular, — "to get good, and to do good;" and that it reaches out to every one some special help, and finds for him some special work?

We cannot, if we would, invest the church again with that authority and that kind of organization which it had in our early New-England history. We would not, if we could. In many features of it, it was tyrannical and degrading. It treated the mass of the people as children or as subjects. We want, in this new kind of organization, to make them all "priests and kings." This organization is possible; and, without it, I think the future usefulness, and even stability, of our church is a matter of serious concern.

THEATRE CONGREGATIONS.

In connection with this, let me call attention to that wonderful feature of our recent experience which we call "theatre-preaching." We have it now sufficiently proved, that, almost anywhere, if we take a public hall, and open it with a free invitation, we can secure a multitude to hear, and seemingly to approve and profit by, our views. The time has come when we should attempt something more in connection with these services. The mere welcoming of these people, and providing for them free opportunity to hear, has been continued long enough. We need now to organize them into some kind of church. To say that they are a class not adapted to organization is idle. They are the very class that take to organization most, and crave it. They are the very class out of which the Odd Fellows and Sons of Temperance draw their members most readily. How to proceed, and what sort of organization to create, are great problems, and I have not the time nor the purpose here to discuss them at length. I would only indicate one caution, suggested by plans that have been variously proposed. These plans have often failed by being organization *for the sake of* these people, rather than organization *of* the people themselves; that is to say, they have contemplated the forming of various opportunities and means of improvement to be enjoyed

freely, but, after all, mainly sustained by those who are interested to provide them. It is these movers in it, after all, who are organized, not the people themselves. The only true kind of organization will make them all, in their measure, helpers as well as partakers, — will make them bear the burden and cost, as well as receive the benefit, of what is provided.

Until this is effected, our free preaching and free churches, with all the good they do, do also some positive harm; for they attract, along with the really unchurched, some who, but for their establishment, would attend our churches, and contribute to their support, and the effect on these is demoralizing. They lose their consciousness of obligation. The idea of being saved expense becomes more of a motive than perhaps they would themselves allow; and the time may come when we shall look back with regret to customs which made it seem a matter of course to pay a considerable sum for the privileges of worship for one's self and one's family.

CONCLUSION.

I have thus touched on some of the particular methods of organization, — or, rather, the directions in which it may be applied. But, in conclusion, let me repeat, that my main purpose has been to call attention to the capabilities for organization which our denomination displays, and to the importance of our taking advantage of it. It is the subject which now, more than any other, demands our consideration, and on it our future depends. We, as a denomination, are very small; but we have an opportunity such as no sect ever had before. There are indications of opportunity enough almost to appall us. Other sects are gradually approaching our views, and numbers in them, unwilling to bear the inconsistency of their belief with the creed they seem to acknowledge, are ready to join us, if only we confidently and unitedly hold our ground, and make it certain that we are going to be true to our mission. But, besides this, there is this great mass of unchurched, — now loosed from all religious influences, drifting uncertainly and to ruin, unless they are caught and held, — whom we are able to reach, and we alone. Not Wesley nor Loyola, nor any man nor any

sect in the whole history of Christendom, ever had an opportunity like ours. If we will now organize, and put forth our strength, the time of our small things is ended. If we fail in this duty, the friends of Christianity and of human progress can only pray that some man or sect may arise, with a faith like ours, and more than our energy of faith, to rally all this material, and build out of it — what we might grow to if we would — the Church of the Future.

THE TRUE CHURCH.

An Address before the Cambridge Ministerial Association.

BY REV. J. M. MARSTERS.

(*Concluded.*)

Well, with these materials, we are ready to construct the true church. Before I do this, however, let me, for a moment, take to pieces the old plans; in other words, show the inadequacy of all former religious methods. We will treat these methods as ideas; and they are four.

The first idea is that of the universal, invisible church, — the church of souls. It rests on no outward communion, rites, or laws; but supposes each one to hew out his own salvation, and to form his own beauty of life, by the creative will, inspired by its own idea of the right or God. It emphasizes temptation and trial; and says, The bigger the evil before you, the higher you shall soar. In fine, its grand aim is heroism. Now we admit the idea; we say that its elemental thought, heroic independence, is the loftiest of all. It welcomes evil, and even says All hail to the devil, the servant of God! But, granting the power of its elemental thought, we say it is only one thought; and there are others also, which alone, added to that, can make a grand soul and a grand church. It leaves out of sight four things. First, that the social principle is half as strong as the individual element, even when the individual element is at a maximum; and that it is four times as strong, when the individ-

ual is as he usually is; and that the masses, always weak, crushed under social wrongs and habits, need a powerful social element to lean upon and help them up and on. Second, that ideas alone will not help men to righteousness. They want living men and living principles to electrify their dead natures. Like always creates like, but no more. Ideas will only create ideas; but burning souls through the social instinct will make burning souls. Third, that the great masses and races of men need *command* as well as persuasion, — need gentle coercion through powerful surroundings. Religion is God's command of thunder to man. Let, then, the church make it a command, — a command, as Paul says, through *demonstration* of the truth with *power*. And fourth, that you must organize the right around man to aid his will, else it will fall and die; since the wrongs, vices, barbarisms, of six thousand years, and the sins of to-day, have organized themselves around him and in him with tremendous power, dwarfing his spirit, and over-mastering his will; and, therefore, you must meet Greek with Greek, must put the organization of good against the gigantic organization of the bad, world. A pitiable and stupid mockery of wisdom, indeed, which forbids you to organize the great virtues around a sinful heart, for thirty or forty years, when the enormous evil power of all the past, six thousand years old, and of the present, is on his soul, like a mountain of iron, — drivelling philosophy that.

The second idea makes the state, the church, a theocracy. It says religion, as a universal power, must cover all things, including the state. It should regulate all things; hence all laws, trade, war, treaties. The religious subject must do the absolute right. Hence it must command the state, else it will mix him up with the bad, compel him to pay the questionable tax, sanction a questionable commerce, or fight for the wrong. Now there is profound truth in this idea. Religion should know no superior: she should whelm all in her own divine flood. But it is needless to say that the idea is impracticable, in the present state of the world. In the ultimate state, when the church has grown into the mighty force prophesied, the state will do its behest. But to do it now, when the world, the best races and

nations, are all little better than animalic mobs, is absurd. Moses tried it: his polity has been swept away. The Pilgrims tried it. The stern power is at an end, — as well try to stop Mount Vesuvius.

The third idea is that of the present churches, — a visible church in the midst of the world's vices, yielding to them, simply trying to reform them. I need not stop to refute it, for to that end the whole force of this essay has been directed. But there are two minor phases of this idea, which we may pause before a moment, — that presented by the Catholic Church and the Methodist. Here are two rival powers, each sure that it shall swallow into itself all kindred communions, and then crush the other. As to the Catholic Church, one sentence will tell its future. Truth, omnipotent in the advance of the ages, will kill it; but it presents us with two forms of influence, which I think are good, when properly used; first, her claim (hollow in her case), as vicegerent of God, to dominate over all departments of life; second, her confessional. As to the first, I say a church that does not command (as duty does with royal voice as its essence), is no true church. For God is absolute monarch. And I think, as to the second, that the confessional is a religious and needed power. True, we execrate that of the Catholics. It is slimy from abuse; and a woman should only confess to woman. But a fundamental idea of religion is, that each man is but a child, often tender and weak; and, therefore, the church, as a loving father, should be familiar with the weaknesses and secret sins of its child. There are thousands, millions, of men, proud and cold, who, if they could be induced to go to the church in a gentle, submissive, confidential, melting mood, as a child, would then be taking many first steps towards godliness. And there are also thousands and millions of women (and men, too), with hearts half consumed from the fires of temptations and secret faults (the faults, vipers which make how many sobs that we never hear!) who, if they could only open their hearts to a pure preacher, whether male or female (for the eloquence of women is to be the finest in the world), would be also taking many first steps towards righteousness, would find then a sympathy which they so much

need, and a motherly care and nurture that would tell amazingly as a motive power. As to the other phase, the Methodist communion, it is a glorious, beautiful fellowship, and suggests to us profound lessons. It already claims that it will change the world, and in no great length of time. It says that it has a million of sabbath-school scholars; a million of church-members, and three millions more in its fold, — a total of five millions, or one-seventh of our population, one two-hundredths of the world. It estimates that, in A.D. 1900, the world will have one billion five hundred millions of people. Itself increases at the rate of a hundred thousand a year, and doubles itself every fifteen years. Consequently, in 1900, it will have for sabbath-school scholars, over four millions; church members, over four millions, and sixteen millions besides, in its folds, — a total, then, of twenty-five millions, or one-sixtieth of the human race, and a fourth of America. So it says in a hundred years it may conquer the world. And here is a welcome hope, though the figures are mild. But there is another lesson. Its hugest lever is the conference. It aims there to conquer heart by heart. And man is three-fourths heart to one-fourth intellect. It aims by the gentle or sun-hot flame of emotion, to charm, arouse, fire, man; and then fix that fire, that emotion, as a habit of life. And the absolute church must use that angelic charm and power over souls. Shame on us, a million shames, that we can talk warmly at home, in the street, and in parlors, upon trade, family matters, art, politics, and gossip, and yet are dumb when asked to pray, and to plead for righteousness; can gather to sip tea and eat cake, yet organize no meetings, where the masses can develop their thought, emotion, eloquence, moral character, and then pour their religious power, like sweeping rapids, through a community and its vices. Not thus swept on, and out, the churches from those vital centres, Christ, Paul, Bernard, Luther. Still Methodism has glaring faults. It does not *follow* its communicant into home and practical life, and there crystallize his vast emotion into habit and daily living, into flesh and blood. But his worldly life may run as it pleases; and thus often the splendid emotion swells into a bubble merely, and bursts. The absolute church means

to incarnate that evangelical method in all the practical forms and details of common life.

The fourth idea is that of communism. It says, Away with private property, and with what it begets, — avarice, selfishness, stupendous social inequalities, arrant dishonesties of commerce. It says, Ground the activity of humanity on its benevolent instincts. Nurture morally and physically the poor in money and the weak in spirit, by all the material helps of the state. Let each work for the good of all. Now this idea, too, has proved a failure, and rightly; but it envelops a profound truth. It is a satanic thing, that a fraction of the race should command splendid fortunes, and canker in them body and soul, while over one-half the race are in pain and suffering, almost at the starvation point, in respect both to moral and spiritual food. It is satanic, that millions should possess millions, and hundreds of millions nothing; the few, by wealth, rearing families to idleness, pride, disease, and weakness of body, through the luxuries of the table; while the many are base servitors and in want of education, dress, bread, above all, the moral care of their superiors. It was satanic, that, in 1847, two millions of Irish starved; yet England's nobility and Queen were hoarding millions of pounds sterling that very winter. And it is a disgusting disguise to avaricious selfishness and meanness, to say we accumulate to give; that is to say, we must keep on accumulating by separate thousands, a year, simply to give away its pitiable interest, or sixty dollars of the one thousand; the accumulated thousands never given! The wolf shows too plain under that lamb skin. No, says Christ; give all, as I do. Abandon houses and lands, as a condition of sublime citizenship in my all-active and all-disinterested commonwealth. Therefore, the absolute church must command the property of its members, and turn the whole of it towards the one grand end, developing its myriad-formed holiness. Still, as I said, Fourierism is deservedly a failure. For though hoarded property is an evil, it is not the great evil. In vain you organize equality of wealth, while you do not compel to the organization of the everlasting right in the child, the family, labor, the appetite for food, the character. The church, to lay solid

bases, must go below the detail of property, to the far more important details of right and happy living through all the departments of life. Property divided will do little good, while society continues a wild mob through its vices, unawed and unrestrained by a vigilant church. But the true church will make all its wealth a resplendent power of love, eloquence, thought, education, of moral life and physical health, — will wed the spiritual social power of Methodism to the practical ideas of secularism. And, until each here supplements the other, either will be weak or a sham.

V. So much, then, for the inadequate forms of the church. I proceed now to consider the adequate form, or the all-sided church. And here, though the church is to be sternly matter of fact, we are in the realm of poetry and exalted inspiration. And what is that form? A visible church in the world, but above it, — above it, not only by its inner life, but by its whole outer life; a church whose ground maxims shall be — 1. The conscience dominant everywhere throughout it; 2. The practical and universal virtues making the substance of its life and aim; 3. Its working a success, as an example and attraction to the world. And now, what shall be its creed? Of course, it will admit all theological differences and forms, all varieties of political and æsthetic ideas; for such dogmas and theories do not touch the essence of character or blessedness. Fine men and noble souls are alike found in Orthodox, Unitarian, Catholic, or secularistic communions, showing that there is an essence and a common ground of moral character below all variant creeds; that there is something deeper, higher, and holier, than what particular religious speculations conduct to; and that is right living, allegiance to the right, as right. How, then, shall we express this moral base of the church, in the creed? By one expression which sums up all the details, — Doing the Right.

This one article it insists on, as all in all. And both words are emphatic, and one as much as the other. *Doing* the right, as well as doing the *Right*. Now, stating this article, three objections will present themselves. First, where is your God? Of course, God and immortality are in the articles of such a

church, for both (on the moral plane at least) are universal and necessary ideas; the two lamps that alone throw light on this riddle of the cosmos. But when we have said three words, will, right, habit, we have indicated the three primal things which enter as factors into character; and character is the absolute thing, without which religion is a sham, and with which, even without the motive-potencies, God, immortality, you have the unconscious child of God. Second, if you say, do the absolute right, what will you say to the poor unfortunates, often overcome by irresistible temptations, who may yet plead to enter your gates? We say at once, Let them come in, though they may fall. But our moral law will be exacting with them: it will tolerate no shams. It will expect, even in them, moral earnestness always, an advance upon themselves always, docility to the great command and teaching of our lofty church always. And if this does not come, it must banish them to the imperfect world. For the absolute church aims, above all things, to be a success; even if its numbers are to be counted by dozens at first. Tolerating imperfection, it will not tolerate *stiff-necked* wickedness, which ever abides on the same low and filthy level. Third, suppose you say, do the right, what still shall be judged the right? Will you tolerate all measures, high and low as well, of the right? We reply, We have a rule, broad and clear, — the rule, doing the practical virtues of life. And these practical virtues are to make the essence and peculiarity of this church. And what are they? Some ten or twelve, — love, heroism, purity, health, absolute obedience on the part of children, temperance in food, industry, social fellowship, mental brightness, and mental cultivation every day, respect for the wise and good, toleration of abstract views. Here we insist are universal and necessary results of the moral law; and the church must bring them out, as her sole work.

And to see these results in concrete forms, let us view them in the social life of such a communion. Let us begin with marriage. The church, through its parental guardianship, must know that marriage is pure; that the wife is not, as Lord Bacon says she usually is, the mistress of man. Nay, the church must sometimes interfere to say who shall marry; for frames

diseased in vital parts, organically unsound, have no right to beget children. If we can select sound breeders among animals, surely we must try to eliminate from the class, parents, men and women, with the seeds of death in their blood. For among the most awful sufferings entailed upon the race are those which children inherit from their miserable, terribly-criminal parents. And one of the cardinal aims of the church is to give robust health, and prolong the lives of its members, by insisting inexorably on health-giving, physical regulations. Half in vain the sound mind without the sound body. Take now the case of children. Here is one of the mightiest and noblest fields for the church; for the administration of children makes at least a quarter of the good or evil of after life. And the church must overlook the nursery, as a fount of its power. It will tolerate no humoring, no improper food, no temper, nor the present vast amount of idleness of children. If the mother is too weak for the government of the nursery, the church, tenderly, kindly, will remove them to a better one, where the mother can see how a right rule will give instant calmness, obedience, happiness, and health to the child, and whence she can take it to her own home again, the moment she will use the right rules. But if the mother is not equal to that exaction of morality, she must leave the church, as a swine before which pearls are not to be cast. Take the matter of food. As I said, in our present insipid civilization it is one of the brutish destroyers both of body and soul. Yearly, it slays millions. And the church will tolerate no majestic banquets, no over-rich pastries that clog the blood, and pander to a degrading appetite. It will remember the words of the great souls, "Take no thought what ye shall eat." And it will ask medical science what is the proper food for maximum health, and what the proper quantity. And knowing this, it will administer faithfully the rule. If the member relucts, tenderly the church will place him under such a wholesome regimen, that increasing health and pleasure will show him her wisdom and love. But if he submits not, he is too degraded to be of her fold. Take the case of labor. Every man, woman, and child must do, every day, work of six or eight hours' duration,

as science shall dictate to her. If he relucts, tenderly again she will place him where she can insist upon his service. And if he still relucts, he must go; for the church will tolerate no drivelling Beacon Streets. Industry is the mother of a whole brood of virtues. And when there is so much despairing, shrieking suffering, in society, there is a stern demand for all the brains and hands that can work, to work for the good of man, with all their might. So, also, the church will insist upon a social life for her member. He must be no hermit, but give and get joy to and from her communion. So he must cultivate and inspire his heart in the social, moral services of the church, uniting and swelling his ethical emotions with and by those of his moral fellows. So he must grow in gentleness and disinterestedness every day; so in courage; so in mental power, by daily mental training. Above all, as the first article of the creed is, do the right, so he must feel that in this church he has but two grand ends in life, — to be a genuine man, and to work with all his might for his race.

Such is the scheme of the church. And its beauty and power are apparent of themselves. Nay, its crowning beauty is, that such a church must be a success. For it rests on the universal, practical virtues, — the kindliest, and, when incarnate, the most potent things in the world. Man needs a great love by the side of him and a great moral command over him. In the world, the love and the command are not constants with him; hence his failure. But the true church will be that love, that law. More: he may have fine spiritual emotions, and by a holy communion have them often excited; but every-day life being at war with these, and the common church abandoning to chance this most important domain, those impulses get often quenched. The true church will not only by her social influence fire his good impulses, but will follow him down into all the common paths of being, will keep those paths straight for him, and thus inspire his impulses even there. More: he may be a fine spirit, but the world may keep his body feeble by her lax and criminal ways. The church will, for each member, aim straight for his health, that he may be calm, robust, bright-blooded, and carry a soaring spirit, not a mind half paralyzed

by a poor weakling of a body. More: an over-gentle mother may have poisoned by indulgence his childhood, and thus dwarfed his manhood. But the dear church will be a mother like God to him, will make woman heroic and capable, where she is now often in the world a sentiment, or mild incapacity, and thus will add a noble childhood to his nobler manhood. More: in the world, whatever his high private desire, he mingles in a base and sordid scheme of things, whose great motive is selfishness or something filthier, and where some of his best efforts go to swell the gains of avarice, of wicked business, of questionable handicraft, or go for the tawdry pageantries of dress and caste and show. But in a pure church he will not only feel his own moral potence developing every day, amid the sanctities of his private walks, but also that he is advancing under a banner whose cause is God's, and that every labor he does will mingle with and form part of a moral end, the best good of the world; and the inspiration that will come from that all-inspiring surrounding will develop still more that vital potence. In a word, he will obey with alacrity such a church (how different from the hideous spawn of the past around us!); for he will see her a flaming light, and a flaming success, towards whose gates (when seen for a success) the imperfect of the world will be flocking, as the home, loving, well-governed and well-governing, for his untrained spirit, — a home for the first time found upon earth.

VI. One word more before I leave the subject. I must fight a few objections. Is not the thing impracticable? But are God's universal laws impracticable? Can success come in any other way than by obeying his laws? And this church, unlike all other churches, aims to incarnate those laws. Impracticable, — a church which must develop heroism, love, health, industry, purity, the splendid child, and which strikes at the great sins! If this is so, then is God impracticable. I do not believe that two-thirds of humanity must march to heaven over the red-hot roads of hell. Will it not lead to laziness? But how, where the impeding body is held in check, the spirit nurtured out, vigorous labor insisted on, and the command and air of that communion, conscience? Never.

Will it not lead to a vapid formalism? For, at any rate, it may be said it is a heavenly tyranny. But when right governs *you*, a despot, are you a formality? Remember, it is not the power of the state, which is force and for selfish ends: it is the tyranny of royal spirit, pleasant, kindly, health-giving, mind-inspiring. Take children well-governed at home. Train them by a strong moral family law, and there (with the fewest exceptions) you have power, paradise, health, heroism. That home is the eagle's nest. And what is our church but a God-directed family? Take the higher families of England, not the highest. In them, probably, are the best governed children in the world. And in the Crimean war, when the ignorant, bad-home-governed soldiers, with brawnier arms, failed in pluck, those same children, grown to be delicate-limbed officers, yet show a heroism and endurance that compelled the soldiers to courage and victory. If you want spirit, you must train it, as you train a horse. But is not the great law freedom? But freedom is only half of the great law: the other half is right; and true freedom only comes from the right. The world has tried full long and well the free principle. And, for two-thirds of the race, it is a shameful failure, and has led to agonies untold of body and soul. Nay, our present license has so demoralized the masses that they are but wicked mobs. The element of will in them, unsupported by lofty principles and surroundings, is emasculated, and they are but bundles of passions. Nay, pure freedom is not found anywhere. Practically, the will is ruled by motives. And the iron network of six thousand years of satanic organizing has so meshed it in bad motives, that you must organize around it the good, to cut off that iron net. Nay, God organizes all his high forces, and they are lessons to our ethics. Plants, crystals, planets, suns, — here organization is the great rule and power. I say, Treat not your child or neighbor as you would not treat the horse in your stable. But does not God leave us free? But are we free? The past and present, as I so often say, make the majority slaves. Nay, he does leave us free, because he trusts to our own sagacity and common sense. He seems to say to us, "My foolish children, do you not see the one want of the race? Why beat

your brains for poetry, and wit and criticisms on art and novels, of which the poor world is already too full? Why this, when living men and women, with undeveloped souls, pained, weary, in half despair, ask your moral brains to organize them towards the right? Foolish children, are you so stupid that you cannot see that as your loving work? You may talk to a child: you often avail little. Execute your talk on him by a little coercion, and the child does: he wants a little of the robust education. And what the world wants is not talk, but only a little divine compulsion, through a divine church. But dare you compel a free soul? Surely, we reply, when the compulsion is so sweet as this, and all are free to leave the communion. And does not God compel? His executioner is universal death. His agonizing pillories are fevers, insanities, consumptions, the fired, lacerated nerves. His jail for the erring spirit is the body tortured, set on fire of hell. There the soul is chained. Alas! the masses, as a rule, advance into the realm of the spirit, only when the body tortures them out of its low pleasures and passions. God is the all-compeller. But have not all such systems proved failures? No system like this has, for none was ever tried. None ever legislated the practical virtues into action. Quakerism has proved itself mainly a barrel of a bonnet. The early church relied on unsubstantial dogmas in the clouds; Fourierism, on the dividing every sixpence. And the Brook-Farm romance was a hodge-podge, without mastering aim or law, seeming to think that equality was to be the God, and that the genius must pump all day, and the angels do nothing but wash dishes. This church will be neither farcical democracy nor cold monarchy, but a right-ocracy. And if it could not succeed, God has left his throne. I insist, with Carlyle, the fundamental error of our time is the radical, democratic tendency. It is better than iron monarchy, or proud, exclusive aristocracy. But what is a democracy? The rule of all. And what that all? The whole of the mass of a nation's passions, the bad with the good; bad will, ignorant judgments, wicked lives, forming the pell-mell. And as like produces like, this beautiful rule of all, this depraved mass will produce its like, a similar mass of social, national, church life. And this is

exactly what we have, the church, society, the state, — three big mud puddles, with a variety of poisonous adders in them; while the mass that *we* would form, crystallized by the conscience, lined off and permeated by the straight lines of the great virtues (which are also electric currents), the sword of its spirit wielded by a temperate and work-tempered body will be simply a well-organized family. It will not crush individuality. That is submerged in the imperfect torrents of our social life. Ah! it will raise every individual as by a great hand, make him without a crown a regal spirit; raise him to be orator, poet, philanthropic worker, knightly mother, aspiring boy with clear head, and heart with a giant impulse in it; in fine, a man who will keep his church as centre, and thence sally out to awe and charm the world by the tale of that church's marvellous life and blessedness. *This* church will grow the leaders of the world. Nay, though its great labor for generations to come will be to rouse and raise up the masses from their physical and moral degradations; though in its all-consuming love for man, as man, God's child, it will leave by the way-side cold speculations and the dreams of art, wishing to be the divine artist of Holiness, — still, it will not neglect the beautiful; but, when the real genius for song or painting appears, she will nurture that genius, and lifting it towards the loftiest ideals, and on the floods of the deepest inspirations, she will produce productions unsurpassed. For a church that begins with the thought, that the finest picture is a moral life, the finest form a Godlike man; that will lovingly trace the beautiful lineaments of the graces on the souls of its dear flock; and thus, through health and spiritual power, shall lay the basis of the broadest and vastest natures in its young men and women, — that church will surely end, the mother of the highest art. Her homes shall be the purest and the brightest, and therefore her galleries shall show a splendor that Rome or Florence never knew.

ADDRESS OF THE GENEVAN PASTORS.

[The address of the Pope to all Christians in calling the first General Council of the Roman Church, which has been summoned for three centuries, has been for some time before our readers. The Pastors of Geneva, with a proper understanding of their position as the successors of one of the great leading bodies in the Reformation, have in their turn addressed the members of the Church of Geneva and all Evangelical Christians, in reference to the Pope's address.

Copies of this document have been sent by them to the Government of our National Conference, and we have great pleasure in laying a translation of it before our readers.—ED.]

The Body of Pastors of the Church of Geneva to the Members of that Church and to all Evangelical Christians.

YOU are not ignorant, dear brethren, that, on the occasion of a Council proposed for next year, the Pope has recently addressed to Protestants an appeal, in which he exhorts them to return into the Church of which he is the head. As the only true Church, he tells them, it alone can assure repose to their minds, peace to their souls, and order and happiness to all people. He is ready, he also says, to receive them as a father, and to share with them all the spiritual treasures in his gift.

The moderate and charitable tone of this appeal is very different from that of the anathemas which Rome has so often heaped upon us. But, unfortunately, these anathemas are still in force. They have never been revoked; they serve as a text for what is taught to the people of the Catholic Church about the Reformers, the Reformation, and the Reformed Church; they actuate all laws and measures in regard to our brethren, wherever the Roman Church imposes its will upon governments.

Do we recall these things in order to recriminate? No: we should not have taken up the subject for this purpose. But it is well to prove, first of all, that there is no change in the views of the Catholic Church; and that there can be no change, since the primal principle of the Roman Church is the absolute unchangeableness of its decrees and dogmas. What we were in its eyes three centuries and a half ago, we are to-day

and even in this appeal we are promised its favor, only on condition that we begin by submitting.

What is asked of us, then, is to abjure the work of our fathers, and we have therefore but one question to consider: Has any action of Rome effaced, or in the least weakened, the causes which determined the great movement of the sixteenth century? Not at all. The truth is, that they yet exist, and most of them in still greater force.

First, as to the doctrines,— all the errors against which we protested in the beginning, only by imploring the Church itself to correct them,— these the Church in its Council of Trent has definitively affirmed and reiterated. No amendment, no correction, is possible. A dogma which this Council passed over without notice — that of the absolute infallibility of the Papacy, then contested by so many bishops — is to-day a dogma of first importance. Every thing seems to indicate that the coming Council will sanction it by a vote, or at least by silence. Another dogma that the Council of Trent did not dare to proclaim, that of the Immaculate Conception, has been recently proclaimed by the Pope alone on his own authority, acting in advance, in virtue of that infallibility which he is confident the assembly will acknowledge.

Dear brethren, these are some of the sad additional steps which the Reformers would now be obliged to charge against the instruction of that Church against which in their own time they found such powerful arguments in the Bible, in conscience, and in history.

But we would not refuse to recognize, on the other hand, some changes for the better. Great abuses, great scandals, are at an end; if not everywhere, at least in many countries. Especially, we would not deny the honorable character of the man who to-day sits upon that throne so often unworthily occupied. But if the Pope is better, the Papacy, as we have just seen, has tended towards an absolute despotism. If the Roman Church, in some respects, is better than in the sixteenth century, yet since that time it has notably emphasized many things, even then erroneous and dangerous, so that we cannot say of its piety, or of its worship, other than we have said of its dogmas.

The Church was then reproached for its abuse of ceremony and forms: it has since been constantly inventing new ones. It was then reproached for puerile, petty observances in individual piety: they have since become still more numerous. It was then reproached for the sale of indulgences: it does not sell them now in the same strange form as then; but, whether sold or given away, it has never been so wonderfully prodigal of them as now. It was then reproached for attaching *efficacy to works* to obtain salvation, especially to petty works and mere observances. Salvation by faith, which means by conversion and regeneration of the heart, is now less and less urged by them,— less and less remembered in the midst of this unbridled ritualism. It was then reproached for its convents; but never at any moment in the Middle Ages, was it more active than to-day in establishing them wherever the laws permit. It was then reproached for the worship of saints, often more honored than God: as many are canonized now as ever; never was the Church less troubled at seeing God displaced, supplanted, in the affections of the people; never were so many relics sent from Rome to create altars of worship. It was then reproached for the worship of the Mother of Christ: never has the Mother of Christ been so near absolute deification as to-day; never has the harmony of the Christian system been so distorted as by the substitution of the name of Mary for the "only name," as St. Peter said, "by which we can be saved." Here, then, abuse in worship leads us back to the most serious change of dogma.

What can we say now of its discipline?

To establish and consolidate so many things, more and more contrary to evangelical doctrine, it has been necessary to assert more and more strongly the rights of the Roman Church as the only depository and dispenser of faith.

I. Thence arose an organized crusade against the Bible; dissembled when necessary, but plain and bold when the Church dared. "Deadly pasturage" is the Bible, said Pope Gregory XVI.; "poisonous reading," says Pius IX.; openly ranking our Bible societies among the "pestilential inventions" of this century, and their founders among the "enemies of mankind."

II. There arose a pressure which does not limit itself to proscribing the Bible and forbidding the examination of questions of faith, but which extends to all manifestations of thought, to all acts of individual or public life.

III. As a final *résumé* of all that in former times had been thought or dreamed of the authority of the Church, there came the Encyclical Letter and the Syllabus of 1864.

You know those two famous documents. In them are condemned all the liberties which modern civilization, in accord here with Christianity, has recognized and consecrated.

That there was opposition between Catholicism and all liberty, we have long been convinced: the Encyclical of 1832 was, even then, clear enough upon this point; and it was in that letter particularly, that the principle of liberty of conscience was called *a madness*. Many persons, nevertheless, both among us, and in the Roman Church, still tried to doubt that this was indeed the final decision of Catholicism in our century.

To-day, there is no longer doubt; and among those of our Catholic brethren, who had believed that they could hope for better things, more than one has openly expressed his grief and disappointment.

And this word *madness*, which Gregory XVI. pronounced, Pius IX. has solemnly repeated, as the expression of his ideas upon liberty of conscience and of worship. Governments, according to him, are bound to "repress," under penalty of punishment, the opponents of the Catholic religion. This religion in every Catholic country should be considered " as the only religion of the State, to the exclusion of all other religions." The Church itself is the only judge of the rights of the Church; all that it may have arrogated to itself, it must be able to exercise without the interposition of any obstacle by governments. All that has been or will be done in the civil domain, adverse to its rights and dogmas, it can declare null. And, as if to show that the whole tenor of the Syllabus is indeed in condemnation of all the ideas, of all the conquests, of the nineteenth century, the last article prohibits us from believing " that the Roman Pontiff can or ought to be reconciled with modern progress, liberalism, and civilization."

This is, dear brethren, the Roman system; this is the yoke under which you are now exhorted to return, and that, too, at the very moment when the great Catholic nations are aroused and ready to shake it off. May they but understand that the only effectual way of breaking it is to seek their faith, as they seek every thing else, outside of Rome.

And you, who found this out long ago, cannot be thus tempted to abjure, as Christians, your faith in the Bible, the only source of Christian faith; or, as men, all free exercise of your reason and conscience; or, as citizens, all the principles of society in our times.

If such pretensions did not carry their own condemnation with them, you would have only to consider the condition of the countries under this *régime*.

Let us be silent, if you wish, in regard to the harshness which a government, now fallen, but especially dear to the Pope, exercised but lately towards our friends in Spain; harshness, however, which was yet far from that strict application of the principles of the Syllabus, which was made, we know only too well, in past ages.

In those countries, then, where as yet the modern movement has not forced its way, what do we see?

No instruction for the people; millions who cannot even read.

No industry, or the least possible. There is too great a risk that material progress would bring other progress in its train; and, under the fairest skies, the earth itself seems to share the influence of this universal torpor.

There is no public life. If the people had any influence in the State, they would have it also in the Church; and the Church means they shall have none.

There is no life in any thing; all follows its course mechanically. The finest intellects prey upon themselves, having nothing else to feed upon.

These are the social consequences. There is a slight tendency, as we have said, towards improvement; and even in the States of the Pope, where they have been so long the established condition, a slight agitation is felt. But as to religious

consequences, they have followed, and will follow, their deplorable course.

Do not be deceived on this point, by the knowledge of what Catholicism is in some more enlightened countries, where public opinion, and often also your presence, oblige it to keep out of sight, to give up even, an appreciable portion of what it practises and preaches elsewhere. See it where it is the master, and where no opposition, no control, impedes the full development of its tendencies.

There, forms and ceremonies are almost all the religion there is; and, too often, there is easily associated with it infidelity or depravity.

There, under the protection, and too often under the inspiration of the Church, the grossest superstitions flourish.

There, images play as great a part, as under ancient paganism, and even greater.

There, absurd miracles are openly invoked in aid of the unlimited authority which the Church desires to maintain over these ignorant and timid nations.

All the really eminent Christians in the Roman Church, since the Reformation, have lamented, as we do, the condition into which Christianity falls wherever that Church believes it has neither the Bible nor the age to fear.

It is true, moreover, that all these Christians received their religious development under more liberal conditions, beyond the sway of a despotism whose weight the Papacy continually increased. A few among them resisted, protested; and you know how their protests were received. Many have only groaned in silence, sighing for better days,— little enough like those which the Syllabus ushers in. But all of them, in fact, in their hearts, whether they knew it or not, whether they wished it or not, allowed themselves the liberty of serving God according to their conscience, of seeking their faith in his Word, and of going to Jesus as to their only Lord and Master. This is what is found in all the noble Christian books which bear great Catholic names.

This liberty, dear brethren, the first necessity, even in the Roman Church, of all serious and deep-rooted faith, is the

liberty that our Reformers have bequeathed to us. If they did not always understand it or grant it broadly enough, the principle laid down by them has none the less become the law of the modern world, and at this time those great men of God would speak to you as we do to-day.

They would say to you who already know it, and to the many Catholics who are worthy to know it, that liberty alone secures true manhood and Christian sincerity.

They would tell you that liberty is one of the necessary elements of faith; for faith is the possession of revealed truth, and this possession is real and sanctifying, only when it has been won by the intellect and the heart.

They would tell you finally, that the Church, the "Body of Christ," the only true and universal Church of the souls who give themselves to their Saviour and their God, is recruited through liberty alone.

But, dear brethren, in thus reminding you of your rights, our Reformers would remind you, not less forcibly, of your duties. They would say to you, that you may be glad and proud, no doubt, to see Protestant countries, and countries partially under Protestant influence, so far in advance on the road of civilization of those which have remained under the power of Rome; but they would add, that this wholly human prosperity, although a striking reply to what the Pope tells us of the temporal benefits of his Church, should be, however, in your eyes, only a secondary consideration. The true reply, the best reply, is, that the ideal of three centuries ago, faith through liberty, and life through liberty, is more and more realized among us. The true reply is the one which you should make, charitably, in brotherly love to every just mind, and every pure heart, in proving by your example that intelligence and faith, both gifts of God, are united in the Christian in full and fruitful harmony.

This reply, dear brethren, is that which your fathers gave in the midst of persecution and suffering. The Lord grant you may repeat it more and more clearly, though always with more and more charity, to the glory of his holy name and of his true Church!

If we cannot offer to the world that exterior unity, with which Rome covers its miseries, we must offer the living and powerful unity of a holy zeal for all that is beautiful, pure, and truly Christian. If we reject, as did our fathers, that authority which has its seat at Rome, may it be for an allegiance growing stronger and stronger to the divine Chief, Jesus, King of the Church and of our souls. Finally, if we reject all the means of salvation which Rome pretends to hold, may it be to embrace more and more firmly the only means of salvation,— the cross where the blood of Christ has flowed.

The world needs to be forced to see where it can really find life. It knows well enough that it is not in Rome, or in anything which comes from Rome: it seeks it then from these material improvements which have, it is true, a certain grandeur, but which cannot feed immortal souls.

May these souls, then, learn from you to seek life where it really is to be found; let it be seen in your faith, in your works, in your humility as sinners, in your pride as heirs of the celestial country.

Then will reappear the great unity of the divine plan, for then it will be seen that the gospel is indeed the salvation of the nations; but only so when it is, above all, the salvation of souls,— when it is received pure as it was given, shining with all its own light, and burning with all the charity of the sons of God. It is for you to show it to be such; for you to prove to men, that, in recovering its purity, it recovers for all,—individuals and nations,— its divine power and its eternal youth.

In the name of the Body of Pastors.

HENRY, *Moderator.*
SIORDET, *Secretary.*

GENEVA, Dec. 4, 1868.

REPORT OF REV. J. L. DOUTHIT.

SHELBYVILLE, ILL.

DEAR MR. LOWE,—I have done what I could during the last three months for the cause of Liberal Christianity in this region. Most of this time I have preached twice each Sunday, besides

giving some half-dozen lectures upon different religious subjects on week-day evenings.

A few weeks since I lectured in Charleston upon the subject of "Liberal Christianity," endeavoring to give a general view of its claims, purpose, and mission. The commodious town-hall, or court-house, was surprisingly well filled with an attentive and appreciative audience,— surprisingly large audience, because the last time I met the people there (which was during the latter part of the war), comparatively little interest was manifested in Liberal Christianity, there being present only one or two dozen auditors. The few Liberal Christians then in Charleston were lukewarm; now the signs are fair for a promising and influential society.

Many of the more liberal minds of this region are identified with the established churches, and are not inclined to give up an easy seat, or turn out of a nicely beaten path, merely for conscience' sake. There is another class who claim to be liberal, not identified with any religious organization, whose liberalism smacks more of the license of indifferentism, than of "The Spirit of the Lord." In fact, this is the condition of many Western towns, each of which contains enough persons who call themselves liberal, to organize and support a church, if they were half as much interested in religious as in secular matters. But they are liberal, not because they *do* believe, but because they *do not* believe any thing in particular, except worldly enterprise and success. They freely give to whoever and whatever promises to build up their town and increase the value of their property and business. Said one of the wealthiest Unitarians in the West to me, "I encourage the largest toleration for all faiths. I contribute to the support of different churches, and favor all. No difference to me what others believe." Does this express the true idea of Christian charity? The author of these words was one, among several other Unitarian families, to compose the first settlers of a Western town, now of considerable size. There was, therefore, an excellent opportunity to found a church of liberal faith in their midst. But, after meagrely supporting Unitarian preaching for a while, they finally became so very

tolerant and charitable, that they surrendered their high privileges to their more zealous neighbors of other denominations.

Are these the elements with which to build the great church of the future, for which so many souls are longing? If it be sectarian to be true and uncompromising in word and act to what God gives *us* to see as his truth, instead of obeying and supporting the convictions of others, then, for conscience' sake, let us be sectarian.

LETTER OF REV. C. G. AMES.

SANTA CRUZ, CALIFORNIA, Feb. 22, 1869.

DEAR MR. LOWE, — I am still here; *i.e.*, this is my home, though I only preach to "Unity Church, Santa Cruz," one Sunday in a month, doing that one year for nothing, on condition that the people pay off the balance of the debt on their new church ($3,000), which they seem likely to do. They have subscribed over $2,700 already, and think the rest will come easy. They are poor, and I knew they could not carry this burden and raise salary too; hence the gratuitous service. The congregation is as regular and as large as when we had meetings every Sunday; and the women keep the Sunday school going, preaching or no preaching; though small, it is lively. You can thence judge of the depth and permanence of the interest. The debt fairly provided for, I think they will be able to take care of things hereafter, if only a minister can be had. Probably one hundred and fifty adults and fifty children may be counted as "belonging."

Two Sundays each month I go to San Jose, where the interest is deep, wide, continuous, and increasing, though there is no organization, except some committees appointed by the congregation. Not many rich and mighty are called; but the common people hear gladly and contribute freely. Yet I suppose no other congregation in the little city (of six or seven thousand souls) has a fairer representation of the intelligence and excellence of the community. The ladies there, as here, "will do to tie to." The San Jose people pay me $1,200 (gold)

for my two Sundays a month; and their incidentals (hall-hire and music) cost them about $700 or $800 more, which last amount the ladies raise by a series of "sociables," which are in general favor.

I should have told you that over $1,000 has been raised for church purposes here in Santa Cruz within two years, by the "doings" of our women, exclusive of the regular subscriptions. We have no renting or selling of pews: all goes on the free and voluntary system.

At San Jose, there is, as yet, no Sunday school. In lieu thereof, I give a morning Bible lecture, followed by free questions and conversation. A hundred persons attend; but their tongues are not very limber, and I monopolize most of the time. What do I teach? Don't you wish you knew, and could report to the Inquisition? Reason and reverence, — take that as the key-note to which is pitched the *spirit* of my work, at least. In the evening comes the preaching, and two hundred and fifty people crowd into the little hall. Never could one ask for better listeners. A few weeks ago, Mr. Stebbins preached to them, on exchange, and was enthusiastic over the reception they gave him. Though a stranger to nearly all, numbers came forward at the close to offer a cordial hand. That's the Californian heartiness!

Some seven or eight hundred were in the beautiful "Starr King Church," in San Francisco, on the Sunday morning that I rattled round in the place of Mr. Stebbins. The evening attendance is seldom large, except on special occasions, announced lectures, and such. The Unitarian mind craves one elaborate sermon. I was in San Francisco at the time of the annual re-renting of pews. Some $5,000, I think, were bidden at the auction as premiums, in addition to the assessed rentals, — a much smaller sum than for several previous years; not indicating any decline of interest, however, but registering the fact that the church being now about free from debt, has no need to raise such prodigious sums as heretofore. Nor must you presume, because the San Francisco church does nothing for the American Unitarian Association, that its members are backward in good works. Their young city is ever sweating

all the purses in it with calls for public purposes, to say nothing of private charities. Many educational and eleemosynary institutions are struggling into existence: they are all planned on a large and costly scale; and none are more sure to be found in the front rank of workers and givers than the liberal believers. Nor do they fail to respond when called on for aid to a young and needy church, our building enterprise in Santa Cruz having been aided to the amount of over $2,000 by the San Franciscans, most of which was raised in response to the appeal of Mr. Stebbins.

In January, also, I made a visit, and gave a Sunday's labor of love, to my fellow-apostle, Rev. Henry W. Brown, angel of the Unitarian Church, which is at Sacramento. It did my eyes and heart good to look on the men, women, and children, who gather around the blessed man: they are not numerous, but they are alive, and as ready for good works as for good words. I do not know whether that tribe of our Israel has ever been numbered; but should judge that about one hundred and fifty persons, old and young, reckon themselves adherents of the movement, which is now entering its second year. Nothing could look brighter than their little Sunday school; though I was told, that their social gatherings were occasions of general satisfaction. It is not easy for the people to carry the financial load; but, as the population of the city is increasing, and new faces and families appear in their ranks now and then, they are hopeful. My chief fear is, that they will exact or accept too much service from their fragile little minister. Just now comes a note, in which he says, "I am crazy with sermons, Sunday-school addresses, and lectures." I suppose his radicalism, like mine, keeps away some who might help; but you may safely believe that we are both as conservative as the Lord wants us to be — as we understand him.

There is one more liberal church on the Pacific coast, — away up in Portland, Oregon, some five hundred miles, as the bird flies, from Sacramento, its nearest relation. You may remember that Mr. Stebbins went up, and helped them organize three years ago; the missionary of American Unitarian Association occupying his San-Francisco pulpit meanwhile. Then, for a

long time, they were beckoning to a good man in Massachusetts, who didn't come. At last, Rev. Mr. Eliot, the younger, came to them from St. Louis; and all I can report to you is, that Portlanders, who visit San Francisco now and then, say all manner of pleasant things about the man and his work, and his standing among the people. Having never seen him, I feel ashamed that I am not writing to him this minute, rather than to you.

Please don't read this letter in too bright a light. Some cloudy March day, when harsh East winds are blowing into the very marrow of all Boston, you will be able to look it over and make the proper deductions. All our work, on Atlantic or Pacific shores *is* rose-colored indeed, when the dear light from above shines on it out of our hearts; but ah, my brother! you know all too well — yet none too well — the drawbacks, discouragements, disappointments, frictions, and drags of all sorts, through which every good cause must be pushed and pulled, just so long as its success is to be sought through the co-operation of faulty leaders and faulty followers. A glorious result is proposed: now you see it, and now you don't. 'Tis a wonder of wonders that any thing comes to pass; but many things do come to pass, — grand things too. Just now, it looks as if we had fair promise of four good living churches outside of San Francisco; but they are like young and tender plants, which might not survive one season of drouth or one night of frost. I have given you the facts which make me hopeful; and I never doubt that there will be something to show a century hence, for our small beginnings here, if only faithful hearts and hands follow up those beginnings.

I write in uttermost haste, but of matters which hardly require second thoughts, as in the midst of them I live and move and have my being.

In loving fellowship of truth,

CHARLES G. AMES.

A STATEMENT OF FAITH.

[We are tempted to print the following sketch of religious belief, by a brother, formerly minister in one of the Evangelical sects, who has recently been driven out because of his opinions, and has come into our ranks:—]

DEAR SIR, — At your request I will write out a very meagre outline of my theological views. This is not a very easy matter, and I shall doubtless omit some things.

The first item in my creed is, that the world needs religion just now more than theology. It is important that we have correct mental ideas, but mainly as a means to righteous living. I believe (and I cannot see how any rational man does not) in the great facts of God's moral and providential government, in his spiritual presence, in the unity of God, though his Spirit be manifested in various ways. I doubt not but that the Divine Spirit may come to strengthen and comfort the heart, through agencies in this and the other world. But I think that Paul's ministering spirits do their good work in accordance with spiritual laws, of which we know nothing, and it is perhaps best that we never should.

I regard Jesus Christ as only a man, yet in the spiritual life an *exceptional* soul, providentially designed to be a religious Saviour.

Conversion I regard as an act of the will, the turning from a wrong course to a right one. The divine will unites with the human in this regeneration, as in all good thoughts and resolutions.

Sin is the perversion of the right. Human nature is essentially good. There is, naturally, in the heart a tendency to do right, and a tendency to do wrong; sometimes one, sometimes the other, predominates. Education has much to do with this.

Sin, by a natural law, brings on the soul severe penalties, here and hereafter. I believe in progress, and think the tendency is to universal restoration; and yet I cannot see what would prevent a man from sinning for ever, or until he had lost all capacity for the enjoyment of God, if he chose to do so. I doubt whether the highest perfection to which we may here-

after arrive, will obliterate every shade of evil that sin has wrought. I have large hope on this point, much faith, but not so much absolute evidence. All men will doubtless be saved in the sense that God wills, that all may hereafter enjoy him to the extent of their capacity.

I prize the Bible highly, but favor a rational view of Scripture interpretation and inspiration. I think that this lies at the foundation of liberal theology.

NEW PUBLICATIONS.

Stories for Eva. By Miss ANNA E. APPLETON. Boston: American Unitarian Association.

Father Gabrielle's Fairy. By Mrs. MARY C. PECKHAM. Boston: American Unitarian Association.

These two volumes belong to the Prize Series of Sunday-school story-books, published by the American Unitarian Association, on recommendation of the Unitarian Sunday-school Society and the Ladies' Commission on Sunday-school books. The Ladies' Commission has so secured the confidence of our readers that we need add nothing to that recommendation.

Memoir of Jared Sparks, LL.D. By GEORGE E. ELLIS. Reprinted from the Proceedings of the Massachusetts Historical Society for May, 1868.

We wish this Memoir might be prepared for more general circulation. It gives, in an attractive way, the outlines of a career, the success of which might well gratify the ambition of any one, achieved in the face of difficulties, by earnestness, perseverance, industry, and unflinching integrity. The lesson of his early life is especially worthy of study by young men who aspire to a profession. He was in extreme poverty; walked from Connecticut to Exeter, N.H., to attend the Academy; and worked his way by teaching and manual labor through academy and college, and his professional studies, almost without any assistance. He began his ministry in consequence, later in life than he would otherwise have done; but, in compensation for this and for his sacrifices, he had cultivated a sturdy independence and strength, both intellectually and morally, which made him look back with any thing but regret to the circumstances of his education. We have heard him speak of young men similarly struggling, in a way which showed his

tender sympathy, but which showed also, that he felt that if they had any of the elements of success, these difficulties were no essential hindrance, and would perhaps prove blessings. And we wish his own example and history might be more generally studied for this lesson by those who may now be aiming at an education, and who, perhaps, think it can only be attained by some outside assistance.

We have alluded only to this one feature of his career. As a preacher of our Unitarian faith, as a controversialist defending its doctrines, as a historian, and as the president of our oldest university, he held a conspicuous position, which makes this biography worthy a place among our literature. — ED.

The Gain of a Loss. By the author of "The Last of the Cavaliers." New York: Leypoldt & Holt. For sale in Boston, by Lee & Shepard.

A well-written and high-toned novel.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 15, 1869. — Present: Messrs. Smith, Cudworth, Livermore, Metcalf, Reynolds, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to a new Society in Baxter Springs, Kansas; Library of Penitentiary, Richmond, Va.; Library of Western Reserve College, Hudson, Ohio; and Athenæum Library, Boston, Mass.

They also reported in favor of appropriations for publishing new editions of the following books: Noyes's Translation of the New Testament; Hymn and Tune Book for the Church and Home; and Services for Congregational Worship; Hymn, Tune, and Service Book for Sunday-schools; Lectures to Young Men; and Lectures to Young Women.

This report was adopted.

The Committee on the New-England States presented a report, recommending an appropriation of $100 to the Society in Castine, Me., for the ensuing year; and one of $50 to Rev. George Osgood, for missionary services in Kingston, N.H.; which report was adopted.

The Committee on the Western States submitted reports from Rev. G. W. Hosmer, D.D., Rev. J. L. Douthit, and Rev. C. H. Brigham.

The Committee on Foreign Missions reported, concerning the India Mission, as follows: At an interview with Rev. C. H. A. Dall, he had fully explained the position and wants of the mission, presenting documents which illustrated the estimate in which it was held by residents in India, and by the English Government, and which also showed the variety and extent of the opportunities of influence now offered to us through him.

It appeared that there was need of a better and more healthy location for the Mission House; that the opportunities for useful labor, by lecturing, and personal intercourse, and correspondence, in various parts of India, involving expense of travel and postage, rendered desirable some outlay in this direction; and that the outposts of Secunderabad and Salem would require some pecuniary support. There were other needs which the Committee hoped the Association might be enabled to meet by special contributions, hereafter to be received from friends of the mission, — such as the new furnishing of school-rooms, the salary of additional assistants, and the like. But, on consultation with Mr. Dall, they had considered the above to be the most important, and accordingly recommended the following appropriations (payable in gold): salary of Mr. Dall, $1,400; for his travelling expenses and postage, $200; for rent of building, $800; for missions at Secunderabad and Salem, $100 each.

The Committee further reported, that there was reason to hope that the contributions received for the specific use of the India Mission the present year, added to the income of the Hayward Fund, would equal, even if they did not exceed, the sum here proposed; and a larger appropriation was not suggested, because, for various reasons, it was of the utmost importance, that whatever was appropriated for the Mission should be counted on for subsequent years. For example, the rental of a suitable building could not be arranged unless there were some assurance of its being permanent. Therefore they recommended that this sum of $2,600, in gold, annually, be guaranteed to the India Mission for three years, conditioned on Mr. Dall's continuance in the work; and with the further understanding, that if, at the end of this period, the aggregate of the sums specially contributed for this object should exceed the amount appropriated, such excess should also be given to the uses of the Mission.

The report of this Committee was adopted, and the Board then adjourned.

INTELLIGENCE.

THE NEW EDIFICE OF THE CHURCH OF THE DISCIPLES, Boston, was dedicated on Sunday evening, Feb. 28. The sermon was preached by the pastor, Rev. James Freeman Clarke, D.D.; and Rev. Nathaniel Hall, of Dorchester, Rev. Edward E. Hale, of Boston, and Rev. Thomas Hill, D.D., of Waltham, took part in the services. Mr. George William Bond, Chairman of the Building Committee, made a report, and delivered the keys to the Finance Committee.

Rev. HENRY C. DELONG was installed as pastor of the First Parish, Medford, Mass., on Wednesday, March 3. The order of services was as follows: Introductory prayer, by Rev. Henry W. Foote, of Boston; reading of the Scriptures, by Rev. Henry H. Barber, of Somerville; sermon, by Rev. William R. Alger, of Boston; installing prayer, by Rev. George W. Briggs, D.D., of Cambridgeport; right hand of fellowship, by Rev. Henry W. Foote; charge, by Rev. Richard Metcalf, of Winchester; address to the people, by Rev. W. S. Barnes, of Woburn; concluding prayer, by Rev. Rowland Connor, of Boston; benediction, by the pastor.

Rev. WILLIAM R. G. MELLEN was installed, as pastor of the Society in Detroit, Mich., on Thursday, March 4. The order of services was as follows: Invocation and reading from the Scriptures, by Rev. Clark G. Howland, of Kalamazoo, Mich.; sermon, by Rev. Robert Collyer, of Chicago, Ill.; installing prayer, by Rev. C. W. Knickerbacker (Universalist), of Wayne, Mich.; right hand of fellowship, by Rev. Charles H. Brigham, of Ann Arbor, Mich.; address to the people, by Rev. L. J. Fletcher (Universalist), of Grand Rapids, Mich.; benediction, by the pastor.

THE NEW EDIFICE erected by the First Congregational Church in Brookfield, Mass., was dedicated on Thursday, March 11. The order of services was as follows: Invocation, by Rev. John H. Moore (Universalist), of Warren; reading from the Scriptures, by Rev. Edward H. Hall, of Worcester; address, by Rev. David A. Russell, the acting minister of the Society; prayer of dedication, by Rev. Alonzo Hill, D.D., of Worcester; addresses, by Rev. Joseph Allen, D.D., of Northboro', Rev. John W. Hudson, of Warre, and Rev. Edward H. Hall, of Worcester; benediction, by Rev. Henry F. Edes, of Sturbridge.

THE UNION FOR MINISTERIAL WORK AND HELP was organized, at a meeting held in Boston, on Monday, March 15, by the choice of the following officers: President, Rev. James Walker, D.D.; Vice-President, Rev. Ezra S. Gannett, D.D.; Secretary, Rev. Leonard J. Livermore; Treasurer, Rev. Adams Ayer. Council: Rev. Oliver Stearns, D.D., Rev. James W. Thompson, D.D., Rev. James Freeman Clarke, D.D., Rev. Samuel Osgood, D.D., Rev. Joseph H. Allen, Rev. Frederic Hinckley, Rev. Edmund B. Willson, Rev. Charles J. Bowen, Rev. Francis Tiffany, Rev. George L. Chaney. Committee on Business: Rev. Edward E. Hale, Rev. Caleb Davis Bradlee, Rev. Edwin G. Adams. Committee on Work: Rev. Samuel B. Flagg, Rev. Frederic W. Holland, Rev. Henry C. Badger, Rev. Theodore H. Dorr.

Rev. WILLIAM T. PHELAN, formerly of Ashby, Mass., is now in charge of the Ministry-at-Large, in Portland, Me.

Rev. CHARLES L. BALCH has resigned the charge of the Society in Janesville, Wis., and retired from the ministry.

Rev. ALPHEUS S. NICKERSON has resigned the charge of the Society in Sterling, Mass., and may be addressed at East Woburn, Mass.

Rev. COURTLAND Y. DE NORMANDIE has accepted a call from the Society in Laconia, N.H.

Rev. MARSHALL G. KIMBALL has resigned the charge of the Society in Madison, Wis.

Rev. GEORGE E. ELLIS, D.D., has resigned the charge of the Society in Charlestown, Mass., after a ministry there of twenty-nine years.

Mr. WILLIAM G. TODD has accepted a call from the Society in Westboro', Mass.

Rev. HENRY C. BADGER has accepted an invitation to take charge of the Society at Staten Island, N.Y.

Rev. SAMUEL OSGOOD, D.D., has resigned the charge of the Church of the Messiah, New York.

ACKNOWLEDGMENTS.

1869.			
Feb. 20.	From	Society in Meadville, Penn., for India Mission, as amount pledged at meeting of National Conference	$40.00
20.	„	New-South Free Church, Boston, for India Mission, as above	28.00
24.	„	Society in Dublin, N.H., additional	25.00
March 1.	„	Unity Church, Chicago, Ill., for India Mission, as above	100.00
2.	„	Society in Watertown	43.80
3.	„	Rev. J. F. W. Ware's Society, Baltimore, Md., for missionary work in Middle and Southern States Conference	52.08
5.	„	Barton-Square Society, Salem, for "Monthly Journal," additional	1.00
8.	„	T. L. Jones and J. L. Jones, as annual memberships	2.00
9.	„	Society in Watertown, additional	2.24
15.	„	Edwin Wilson, Lake City, Minn.	2.00
17.	„	A friend, for publishing Freedmen's Tracts	2.00
17.	„	Hon. Perez Simmons, as annual membership	1.00
20.	„	Rev. W. T. Crapster, as annual membership.	1.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged: —

South Congregational Society, Boston, on account	$1,200.00
Society in Syracuse, N.Y., additional	10.00
J. C. Burrage, Boston, through Rev. J. F. W. Ware	200.00

Omissions. — Jan. 9, there was received from Rev. F. A. Farley, D.D., trustee, the sum of $395.95, as income of Graham Fund.

The $3,200 received Dec. 21, from Rev. Dr. Putnam's Society, Boston Highlands, included $100 pledged for the India Mission at the meeting of the National Conference.

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OF THE

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Edited by the Secretary.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Str Boston, where the SECRETARY may usually be found from 10 A.M. ti P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all let for him, on business connected with the Association, should be addres to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATI BOSTON."

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THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, MAY, 1869. [No. 4.

EDITOR'S NOTES.

ARE WE UNITARIANS WORSE THAN OTHER PEOPLE?

THE "Monthly Religious Magazine," for March, has an article entitled, "Something Wrong in Denmark," which reads thus: —

"The Unitarian 'Year-Book' for 1869 gives a list of three hundred and eighty ministers. Of these, one hundred and forty-nine, more than one-third, are 'unsettled.' Of these one hundred and forty-nine, seventy are said to be in the vigor of manhood, and not retired on account of infirmity or age. It gives a list of three hundred and fourteen Unitarian Societies, eighty of which are without pastors, about one-fourth. *What other denomination employs its material so ineffectually, or develops and economizes its power so poorly? What is the trouble in Denmark?* This: the cry for smart preachers rather than inspired ones, and the want of organization around the Divine Head of the church, through whom the inspiration comes like a rushing wind."

The facts here presented, and which gave occasion to the article, we shall say a few words about presently; but we wish especially to call attention to that portion which we have marked in Italics, which implies that our denomination is distinguished unfavorably from other

Christian sects. We have reason to know that this implied allegation has given many of our friends serious anxiety. Of course, if we, as a denomination, fall behind others, or encounter evils which they do not, it is a matter for serious consideration. More than one have been to us to express their concern about it, and to propose other possible answers to the question of our contemporary less discreditable to us than the one he has given.

In reply, however, to these suggestions, we have reminded our friends of the well-known story of King Charles, who puzzled his courtiers by his query, "Why it was that, if you put a live fish into a vessel full of water, the water will not run over." After many ingenious explanations, and the invention of all sorts of theories, it occurred to one to test the thing and he found it did run over! So, before wasting anxious thought over the query why "Denmark" is troubled so much more than other denominations, it may be pertinent to see if it is troubled more. Let us see how this is.

The denomination to which we should naturally turn for comparison is that of the Orthodox Congregationalists, because their ecclesiastical polity and usages are akin to ours; and their well-known earnestness and prosperity are such, that probably this is the body which those who are disposed to look gloomily on the aspects of Unitarianism, have especially in mind.

By referring to the "Congregational Quarterly," for January, 1869, we obtain the following statistics: —

The whole number of ministers is 3,156. Of these 893 are settled pastors. 872 are engaged in no pastoral service. 1,391 are acting pastors or foreign missionaries, or are not specified.

The whole number of churches is 3,069. Of these 891

have settled pastors. 690 are not supplied. 1,488 have acting pastors, or are not specified.

If we were to argue from this statement with the same rashness which it is our purpose to complain of, we should draw the startling conclusion that, whereas in our own denomination *more than six out of every ten of our ministers are settled*, in the Orthodox Congregationalist denomination *less than three out of every ten are settled!*

On examination, however, we find that, among these reckoned "acting pastors" in the Quarterly, are many who, according to our usages, would be upon the settled list. The difference of custom in the two denominations in this respect, makes it impossible to come at an exact comparison; but by no estimate can it be made to appear other than in our favor.

Now, we do not argue from this that we are by so much superior to the Orthodox. The state of things is bad enough in both denominations, and we have no great occasion to boast. But we do commend these facts to those who are too much in the habit of assuming, when they perceive any thing disagreeable in the affairs of our denomination, that such things do not exist anywhere else, and of looking always on the discouraging side in a way that is neither healthful to themselves nor helpful to the cause. It is, of course, a good maxim "not to think of one's self more highly than one ought to think," but the next best maxim is "not to think any worse than we ought to think." There are many whose character is stunted by morbid self-depreciation. We have known parents who, out of well-meant theories of discipline, always assumed in the treatment of their children that they were going to the bad; and we have generally found that this treatment helped to make them go there; and we have sometimes thought that our poor Unitarianism

had its free, generous, earnest, noble nature pretty sorely tested by the frequent assumptions of its perversity on the part of its over-anxious guardians. A reasonable measure of generous hopefulness is not only safe, but is essential to our best working and culture, either as individuals or as a church.

OUR UNSETTLED MINISTRY.

Since we are upon this subject, we would further add in regard to these statistics of our ministry, that, in many of the comments we have seen, the fact has been wholly overlooked which is stated in the note prefixed to the list of our ministers in the "Year-Book;" viz., that the mark denoting "unsettled" is there "put against the name of every one who is not *actually in charge of a parish over which he has been installed.*" A glance at the list, with this reminder in view, would materially change the impression made by the bare quotation of figures, as given in the article referred to. The list of "unsettled ministers" includes many who are acting pastors, but who, for some reason or other, have never been installed; it includes many who have fulfilled their period of service, and have earned a right to the retirement which age or infirmity demands, — some of whom are among the most honored on our catalogue; it includes many who are filling other posts of duty, more or less closely allied to our profession. Thus the President of Antioch College, the (then) President of Harvard College, are ranked among our "unsettled ministers," and there are others in equally honorable, if less conspicuous, occupations. We may in some cases regret that their services are not devoted to the pastoral work, but certainly it is some cause for satisfaction that our calling proves itself so adapted as it is to

train men for positions, in those many and great activities which the age is more and more developing, and some of which the church would do well to claim.

Deducting the classes thus enumerated, we doubt if the proportion of ministers unemployed is greater than the proportion of the unemployed in other professions.

Our purpose, however, is only to set the thing fairly and to remove the exaggerated impression which seems to prevail. We repeat, there is in the state of things, at best, nothing to boast of.

Our Methodist brethren would probably say, that, with us and with the Orthodox, this evil comes from our Congregationalism; and that the only way to remedy it is to have some authority between parishes and ministers that can locate every one according to his capacity and qualifications. We confess we have often envied them this privilege, but let us work together generously and earnestly, people and ministers, and see if, even as Congregationalists, we may not bring about a tolerably satisfactory state of things.

Those who have been familiar with its operations need not be told that our Association has been using its most earnest endeavors to remedy the evil, and to insure labor for those willing to labor, and to help parishes to a settled pastor. And now we call the attention of all to the new attempt in this direction in connection with the Union for Ministerial Work and Help, a somewhat full account of which will be found elsewhere in this Journal. The success of such an attempt depends on the hearty co-operation of all, and we hope that such co-operation will be given to it.

THE CONGREGATIONAL ORDER OF DEDICATION.

BY REV. E. E. HALE.

THE last eleven years have shown the gradual introduction into the simple ritual of our congregations of a form of dedication, for a new edifice, much more congenial to the principles of our church government, than any in use before. It must be confessed that our older forms of dedication and of ordination borrowed something from the methods of hierarchical churches. In a dedication, this was specially observable. A congregation built a house for the worship of God: a congregation gave the house to him in a solemn offering; but, for the form of doing so, it was apt to appoint, not even its own minister, but some other clergyman, to lead in the prayer of dedication. This "*ami prochain*," as the lawyers would call him, had to use language by which he should offer what was not his own,— as the mouth-piece, and in the presence of the congregation which really gave the gift. It seems probable that a form so awkward was borrowed from the machinery of those churches in which the clergy are represented as the salt of the world, and the congregation as only the dough that is to be salted. It is proper enough in churches which suppose that all public religious service should be conducted by a priest, for him to conduct, among others, all the religious services of a dedication; but in congregational usages, where the congregation or church assumes all the functions of the priest, and appoints for those functions whom it will, there seems something a little incongruous in the appointment of a minister, not a member of the church most interested, to give its new built house to the Being whom they are serving.

It was Rev. Samuel Longfellow, to whom we owe so much in our congregational ritual, who introduced the more simple and, as we think, more appropriate service of dedication,— by which the congregation itself, by its own audible word, gives the new house to the God to whom it is to belong. In the dedication of the new chapel at Brooklyn, March 2, 1858, this order, as arranged by him, was used.

The Chairman of the Building Committee, on that occasion, made an address, in which he gave a history of the building, and explained the purposes of its founders. As the service went on, the minister and people read, alternately, appropriate scripture sentences; and, at the close of these, the congregation united in the ACT OF DEDICATION,—which in the new order becomes a special, as it is the essential, part of the service. On that occasion it was in these words:—

Minister.—And now to the worship of the one God and Father of all, who is above all, and through all, and in us all; to the service of man, our brother, the child of God; to the memory of Jesus, the Man of Nazareth, the Martyr of Calvary; to truth and freedom; to justice and humanity; to piety and virtue, and knowledge, and charity.

Congregation.—We devote and dedicate this house.

In the service as there arranged, a prayer of dedication followed.

The suggestion thus made by Mr. Longfellow, and carried out on that occasion, was taken up in the dedication of the South Congregational Church in this city, on the 8th of January, 1862.

The following is the order of scripture selections, and the form then used:—

SCRIPTURE.

(*To be read alternately by the Minister and the Congregation. The Congregation will rise.*)

PSALM CXXII.

Min.— I was glad when they said unto me, Let us go into the house of the Lord.

Con — Our feet shall stand within thy gates, O Jerusalem.

Min.— Pray for the peace of Jerusalem: they shall prosper that love thee.

Con.— Peace be within thy walls, and prosperity within thy palaces.

Min.— For my brethren and companions' sakes, I will now say, Peace be within thee.

Con.—Because of the house of the Lord our God, I will seek thy good.

I KINGS VIII.

Min.—Lord God of Israel, there is no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart.

Con.—Thou hast kept with thy children the covenant which thou didst promise to their fathers; thou didst speak also with thy mouth, and hast fulfilled it with thine hand, as it is this day.

Min.—But will God indeed dwell on the earth? Behold the heaven and heaven of heavens will not contain thee; how much less this house that we have builded?

Con.—Yet hast thou respect unto the prayer of thy servants, and to their supplication, O Lord our God, to hearken unto their cry and to their prayer, which thy servants pray before thee to-day.

Min.—That thine eyes may be opened towards this house night and day,—toward the place of which thou hast said, My name shall be there.

Con.—And hearken thou to the supplication of thy servants and of thy people Israel, when they shall pray to thee in this place: and hear thou in heaven thy dwelling-place; and when thou hearest, forgive. Hear thou in heaven their prayer and supplication, and maintain their cause.

REVELATION XXI., XXII.

Min.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.

Con.—And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

Min.—And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

Con.—And the Spirit and the bride say, Come! And let him that heareth, say, Come! and let him that is athirst come! and whosoever will, let him drink of the water of life freely.

ACT OF DEDICATION.

Min.—To the glory of God our Father, to the gospel and memory of his Son, and to the communion and fellowship of his Spirit.

Con.—We devote and dedicate this church.

PRAYER.

The directness of this method of service has commended it to the churches. The form last cited, was used at the dedication of the Universalist Church, Chelsea, July 10, 1862.

On New-Year's Eve, at the end of last year, the new chapel at Burlington, Vt., was dedicated in a service thus arranged:—

SCRIPTURE.

(*To be read alternately by the Minister and the Congregation.*)

The Lord is my Shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.

Blessed are the poor in spirit:
For theirs is the kingdom of heaven.
Blessed are they that mourn:
For they shall be comforted.
Blessed are the meek:
For they shall inherit the earth.
Blessed are they which do hunger and thirst after righteousness:
For they shall be filled.
Blessed are the merciful:
For they shall obtain mercy.
Blessed are the pure in heart:
For they shall see God.
Blessed are the peacemakers:
For they shall be called the children of God.

ACT OF DEDICATION.

In the name of God, we dedicate this house to the worship of the one Father of all, who is above all, and through all, and in us all; and to our work together for the freedom, truth, and love that are in Christ.

The longer form above was used at the dedication of the church of the Good Samaritan, March 10, 1868; with the introduction of a report made by the Trustees of the Building Fund,— as in Mr. Longfellow's original form. We presume similar forms, including an ACT OF DEDICATION, have been used on other occasions.

At Staten Island, last December, the following order was followed: —

SENTENCES.— MINISTER AND PEOPLE.

(*Congregation stand.*)

Minister.— Our help is in the name of the Lord.

People.— Who made heaven and earth.

Minister.— Blessed be the name of the Lord.

People.— From henceforth, even for ever.

Minister.— I was glad when they said unto me, Let us go into the house of the Lord.

People.— Our feet shall stand within thy gates, O Jerusalem!

Minister.— Pray for the peace of Jerusalem.

People.— They shall prosper that love thee.

Minister.— Peace be within thy walls.

People.— And prosperity within thy palaces.

Minister.— For my brethren and companions' sake, I will now say, Peace be within thee.

People.— Because of the house of the Lord our God, I will seek to do thee good.

Minister.— The law was given by Moses.

People.— But grace and truth came by Jesus Christ.

Minister.— This is life eternal, that they might know thee, the only true God.

People.— And Jesus Christ whom thou hast sent.

Minister.— Praise ye the Lord.

People.— The Lord's name be praised.

READING THE SCRIPTURES.

2 Chron. vi. 12–21; 2 Cor. iii. 4–23.

ACT OF CONSECRATION.

Minister.— Brethren of the ministry and people of the congregation, let us stand upon our feet, and with united voices consecrate this church.

Ministers and People.— To the worship of God our Father; to the grace and truth of his Son, Jesus Christ; to the communion of his Holy Spirit; to peace on earth and good will to men; to salvation from error and sin, and growth in the divine life,— we devote this sanctuary and consecrate this Church of the Redeemer. *Amen.*

At the dedication of the Church of the Unity, in Springfield, in February, after a report of the Building Committee, the Scriptures and Act of Dedication were read,— substantially in the second form given above.

At the dedication, on the 8th of March last, of the Church

of the Disciples, the service was arranged in the following form: —

READING OF SCRIPTURE.

Delivery of the keys by the Chairman of the Building Committee to the Chairman of the Finance Committee, with a history of the building.

DEDICATION PRAYER.

(*To be read by the Minister and Congregation, seated.*)

Min.— Infinite and Eternal Spirit, thou dwellest not in temples made with hands, neither art worshipped by men's hands, as though thou needest any thing.

Con.— Behold the heaven and the heaven of heavens cannot contain thee; how much less this house that we have builded? Thou dwellest in light, inaccessible and full of glory; above all height, below all depth, surrounding, embracing, penetrating all being.

Min.— Thou art not far from any one of us, for in thee we live and move and have our being. Yet, when we meet together, we more fully feel thy presence. Be with us now, and help us, whose lives are rooted in thee, to turn to thee our souls, to give to thee our hearts.

Con.— For without thee we are nothing; away from thee, we can do nothing; forgetting thee, all our work is empty, and will come to nothing.

Min.— We have built this house to be a house of prayer, a house of thought, a house of love and united action. May we enter it with right intentions and wise aims. We now consecrate it by solemn prayer and earnest purpose to highest uses and universal ends.

Con.— It is no more ours: it belongs to thee and to thy Son. Separated for ever from private, selfish, sectarian, and party ends, may it be ever used to advance the cause of all truth, all love, all goodness.

Min.— We dedicate it to the love of God; to pure worship, to sincere prayer, to a free and joyful piety, to a service of the Father, without formality, superstition, or hypocrisy.

Con.— When we here confess our sins, then hear thou in heaven, and be merciful to us sinners. When we gratefully bless thy goodness, accept thou the love of thy children. In sorrow, in need, in darkness, in weakness, when we draw near to thee, give to us, O our Father, light, strength, and peace.

Min.— We dedicate this house to the love of man; to active goodness, to practical Christianity, to all that may bless and elevate human hearts and lives.

Con.— May we learn here to love one another, not in name and word only, but in deed and in truth. May the distinctions and prejudices which separate man from man, never enter these walls. May we call no

man common or unclean, but here learn to love our neighbor as ourselves.

Min.— We dedicate this house to free and earnest thought; to the study of truth, to an ever-increasing insight, to an ever-advancing knowledge.

Con.— Here may we learn to know thee, the Universal Father; to know Christ, the Saviour and Friend; to know ourselves, our needs and capacities; to know the aim of life, the law of duty, the bliss of the present, and the hope of the future.

Min.—We dedicate this house to the culture of the soul; to its renewal, its elevation, purification, and redemption. We dedicate it to the church, to brotherly love, and Christian union.

Con.— May this be the home of the highest aspiration and the largest love.

Min.— Universal Father, we consecrate this place to thee.

Con.— Our Father, bless this offering of thy children.

Min.— Jesus, Friend of man, we devote this place to thee.

Con.— Teacher, Master, Saviour, be here to thy disciples the way, the truth, and the life.

Min.— To the Holy Spirit of Purity and Love, to the sweet breathing of God in our hearts, to the spirit of Christian communion, we devote this place.

Min. and Con., together.— Here may the little child be brought to Jesus; here may the young be helped to resist temptation; here may manly strength be given to goodness; here may the pathway of the aged be made smooth to the tomb; may the solitary, the friendless, the bereaved, find here friendship and solace; may the mourner here be comforted; may the poor have the gospel preached to them; may the rich be made rich toward God; may the sinner be awakened and find pardon; may many souls be born out of darkness into light, out of death into life. And while this house shall stand, may it be the home of that divine glory, which dwells in hearts filled with love, joy, and peace.

Min.— Now unto the King eternal, immortal, invisible, the only wise God.

Con.— Be honor and glory, through Jesus Christ, for ever and ever. *Amen.*

It will be observed that here the Prayer of Dedication, as well as the Act of Dedication, is offered in the spoken words of the congregation.

We believe that an arrangement, based on the theory of these forms, will prove consonant with our congregational usage, and gratifying to our congregations. The service does

not imply an attachment to liturgical service in general. The objection to that service is, that for all occasions, however varied, it provides an unyielding form; as at the dedication of the First Church, in Boston, they had to read the established form of Evening Prayer, which says nothing of dedications. The merit of this service is, that it enables the whole congregation, on a special occasion, to unite in expressing the feeling which it is certain they entertain. This seems preferable to asking a person, not one of themselves, to express it for them.

THE UNION FOR MINISTERIAL WORK AND HELP.

THE organization, of which the name is given above, grew out of a deep-seated conviction that something can be done to increase the efficiency of the ministry, and to relieve a portion of its difficulties and discouragements, by concert of action among ministers themselves. It is not assumed that the ends had in view by the Union were before unattended to. The Unitarian Association has already struck out a new line of effort aiming at the same results; and the Ministerial Union, previously existing, had also had this purpose in view. But the Unitarian Association, from its nature, properly regarded the work almost wholly on the side of the cause to be promoted, and only incidentally on the side of the laborers to be employed in it. And the Ministerial Union had allowed its action to be almost entirely confined to reading of essays and discussions. A work seemed thus to be left for the new Union to do.

It is acknowledged by all that the ministry is to be maintained primarily for the sake of the churches, and of the spread of the gospel; but there are also interests of the profession itself which are entitled to be cared for in

proper measure. It was thought that the hindrances which stood in the way of the regular employment of a large number of our ministers, though not all of them removable, could yet be in a measure lessened by an agency which should take care to give every man the best chance that should be open to him.

The first aim of the Union for Work and Help was, therefore, to render to all ministers seeking employment, such aid in finding it as might be possible.

It was desirable, also, to have the work of supplying vacant pulpits brought into a more orderly and compact form, and it was thought this could be done by an association representing the whole body of the ministry, working through a regular committee, and in co-operation with the agencies already established by the Unitarian Association for that purpose.

It was thought right that the judgment and the interests of the ministers concerned should have a regular influence in determining the rates of compensation for ministerial supplies. It was not expected or desired to do any thing in the way of exaction or demand, but to make provision for a fair presentation and urging of the claims of the ministry in this respect.

It was deemed desirable, also, to create, if possible, a stronger sentiment of ministerial brotherhood than seemed to exist, and to confirm it by the creation of a positive and substantial material interest. This end is sought by the simple act of union, and by providing for the creation of a fund to be used under careful provisions for the relief of cases of distress.

One special purpose of the agency which had been recently established by the Association for the supply of pulpits, was to urge upon societies the superior advantages of a settled ministry, over constantly changing

supplies, and, as next to that, of engagements for a definite period or "stated supplies," by which, in a considerable measure, the benefits of a settled ministry are secured. This is also regarded as of great importance by the Union for Ministerial Work and Help, and to secure an improvement in this respect over the present state of things is one of its cherished objects.

It is not meant that the work of the Union shall enter into any rivalry with that of the American Unitarian Association, or that of the Local Conferences; but rather to secure to these the aid that may be derived from the earnest co-operation of the ministers themselves, who are most interested in the promotion and growth of new churches and societies.

The Union earnestly appeals to all the members of the profession in our connection to give it their support by word and act, and they request all who are interested in the work, and especially Parish Committees, to co-operate with it by correspondence with the Secretary, who is also authorized by the Executive Committee of the American Unitarian Association to act for that body in this matter. L. J. LIVERMORE, *Secretary*.

THE PRESENT STATE OF UNITARIAN AND LIBERAL CHRISTIANITY THROUGHOUT THE WORLD.

A Lecture, delivered in Bridgewater, England.

BY REV. THOMAS TIMMINS.

JESUS CHRIST, the Son of Man, the Son of God, and the Saviour of the world, I devoutly look up to and intensely reverence with the purest feeling and love of my soul, as the divinely commissioned Author of Unitarian Christianity, its true and beautiful and powerful expounder and preacher, and

in the hands, and with the blessing of Almighty God, its sure and everlasting foundation. To me, Unitarian Christianity and the gospel are synonymous. Being true to Unitarian Christianity, I regard as being faithful to the truth "as it is in Jesus," — as God in infinite love and mercy gave it in its pure state, for the salvation of men from sin, and for their everlasting ennoblement and perfection. Unitarianism is not, as some persons say it is, of new growth or a modern thing: it existed before the world was created, was with God from all eternity; for it simply signifies his own "oneness;" "and out of this oneness or Unitarianism of God," as a devoted minister has well said, "came the earth and its beauty, Adam and his fleshly nature, Christ and his spiritual nature, man and his immortal nature."

My work now will be of an historical and statistical nature.

The greatest church historians have generally acknowledged that during the first three centuries of the Christian era, the religion of Christ was taught mainly in the purity and simplicity in which he delivered it to his apostles and disciples, and that that religion was simply this: that God was the Father, and alone to be worshipped; Christ the Saviour, and alone to be followed; and that men should do to each other as they would be done by under all circumstances; in other words, that Unitarian Christianity was faithfully taught in the Christian Church, for the first three hundred years of its existence. I offer the following testimonies, to prove the truth of this assertion: Mosheim, one of the greatest church historians that ever lived, says, "Concerning the Doctrine of the Christian Church in the Second Century," "The Christian system as it was hitherto taught, preserved its native and beautiful simplicity, and was comprehended in a small number of articles. The public teachers inculcated no other doctrines than those that are contained in what is commonly called the Apostles' Creed (Unitarian); and in the method of illustrating them, all vain subtleties, all mysterious researches, every thing that was beyond the reach of common capacities, were carefully avoided." He then adds, "This venerable simplicity was not indeed of a long duration; its beauty was gradually effaced by

the laborious efforts of human learning, and the dark subtleties of imaginary science." Tertullian, one of the Fathers of the Church, in the third century, a Trinitarian, who did his part in introducing and mixing up paganism with Christianity, speaks thus with reluctance and contempt of the general body of the Christians of his day, because they would not tamely submit to be despoiled of the beautiful and sublime faith which the dear Saviour had bequeathed to them, as their goodly heritage. He says, "The simple, the ignorant, and unlearned, who are always the greater part of the body of Christians; since the rule of faith" (the "Apostles' Creed," Unitarian), "transfers the worship of many gods to the one true God; not understanding that the unity of God is to be maintained with the economy, dread this economy; imagining that this number and disposition of a Trinity is a division of the unity. They, therefore, will have it that we are worshippers of two, and even of three Gods, but that they are the worshippers of one God only. We, they say, hold the monarchy (one God). Even the Latins and the most ignorant among them have learned to bawl out for the *monarchy*, as if they understood that Greek word; and the Greeks themselves will not understand the economy." Dr. Priestley states, and later studies have wonderfully verified his statements on the subject, that up to the time "of Constantine (the first Christian emperor of Rome), the common people were in general Unitarians, as indeed we find them to be in a later period." So popular was Unitarianism in this age (third century), that, according to Epiphanius, when the Unitarians met with any of the plainer Christians, they would say, "Well, friend, what doctrine shall we hold; shall we acknowledge one God or three?" By this short and plain argument, he acknowledged that they gained the pious and plain people (who had been led astray by the half-pagan doctors) to rejoin them. In confirmation of this, Mosheim says, "Concerning the Doctrine of the Christian Church in the Third Century," "The principal doctrines of Christianity were now explained to the people in their native purity and simplicity, without any mixture of abstract reasonings or subtile inventions; nor were the feeble minds of the multitude loaded with a great variety

of precepts. But the Christian doctors who had applied themselves to the study of letters and philosophy, soon abandoned the frequented paths, and struck out into the devious wilds of fancy." Then it was that the Church became divided, and torn, and rent asunder, by the fierce and angry disputes arising from bringing into Christianity the heathen doctrines of Egypt, Greece, and Rome, together with their speculations, philosophies, and mysteries. Under the growing influence of the men who introduced these, aided by State power, the Church gradually left its first love, and the wise doctors and bishops, to display their profound wisdom over the plain teachings of the New Testament, met together in successive councils, and decided, first, that Jesus Christ was God, and as such to be worshipped with the Father; then, that the Holy Spirit was God, and to be worshipped with the Father and Son, but that both were inferior to the Father; and next by completing the present system of theology, that the three Gods were equal; in other words, that there was one God and not three, and three Gods and not one. This, the learned doctors said, was a mystery: to us it is a straightforward contradiction in terms; and as we have never met with it in the New Testament, and are firmly persuaded that Christ did not teach it, but condemned all worship not offered to the Father, we do not believe it. All who would not receive and profess this mysterious doctrine were branded as heretics, cruelly persecuted, and savagely put to death; but in spite of this, rivers of blood were remorselessly made to flow ere Unitarian Christianity was almost suppressed by the strong power of the Roman empire.

Mark what followed! Barbarism took the place of civilization; the Dark Ages commenced; ignorance, superstition, priestcraft, and tyranny obtained overwhelming sway. A bishop of Rome was made into its pope, to usurp the place of Christ, the only true Head of the Church, and to lord it over God's heritage. Other pagan doctrines now took the place of Christian truths, or obscured their beauty and glory; but all during the Dark Ages, Unitarian Christianity underlay this huge mountain of error (as it does now); and as the stars of heaven glimmer and dart their bright rays of light on the

sleeping world during the passing hours of night, so Unitarian Christianity shed its gentle and quickening light on the minds of men groping in the darkness, many of whom hoped and yearned and prayed and waited for its arising, like the sun in its transcendent splendor and majestic strength. Its dawn came with the "half Reformation." We use the words "half Reformation" advisedly. On the tomb of Socinus, a Unitarian Christian of that age, are these pithy and suggestive words: "Luther took off the roof of Babylon (meaning the Roman Catholic Church), Calvin threw down its walls, but Socinus dug up the foundations." That the Reformation was only "half" accomplished, is now clearly seen in Ritualism, or Roman Catholicism in disguise, under the sanction of the law, making giant strides through what is accounted the heart of Protestantism, the State Church of England. The Protestants of England are now widely opening their eyes, with terror and dismay, to the perception of the truth of what Earl Chatham long ago declared, that the Church of England has "a Popish Liturgy (and a) Calvinistic Creed."

In the time of the Reformation, Unitarian Christianity made great progress, and to-day would have held a widely different position in the world, had not its professors been fiercely assailed, persecuted, and vindictively put to death alike by Reformers and Roman Catholics. In Poland, Unitarian Christianity became a great power; its teachers and colleges were the best in the country, and it promised a glorious day for now unhappy Poland. But the Roman Catholics and Protestants of the country, combined and conspired against this New-Testament religion, and at length compelled the State to take away its colleges and churches, and fine and banish all its devoted adherents from the country. However, this did not destroy the truth the Unitarian Christians professed; for, settling in large numbers in Transylvania, they flourished as before, — princes and kings of the land being its converts and disciples. From that time to this, both Protestants and Catholics have done their best to root it out. They have taken from the Unitarians their churches and colleges, and heavily fined the members; but Unitarian Christianity still exists and is

highly prospering, and at the present time is one of the four established religions by law of Transylvania. No church in that country does so much, in proportion to numbers, for religion and education as it does, and it is steadily increasing in numbers and influence. Its colleges are esteemed so highly, that one-third of the students in them belong to other denominations. In 1859, the number of Unitarians was computed at about 50,000. They had then one hundred and fifty-six churches, and one hundred and six clergymen, at the head of whom is the one Bishop of the body. In each year they have two meetings for the general management of their church affairs. The great meeting they had last year was the largest and most successful ever held, and regarded by all present as the happy augury of greater usefulness and success in the future.

Switzerland, the land of William Tell and liberty, — and Unitarian Christianity flourishes best where liberty abounds most, — Switzerland is not without numbers of liberal preachers and professors. Geneva, one of the principal cities, and in regard to moral character one of the most important cities of Europe; Geneva, in the time of the Reformation, under the powerful influence of Calvin, one of the chief Reformers, exhibited the unchristian and fiendish spirit of burning to death at the stake, a Unitarian Christian Reformer, by name Michael Servetus. Calvin thus showed to Roman Catholics that he could burn a reformer and heretic as well as they could. I forbear to enter on that dark and disgraceful deed, and it was only one of a number, though less cruel, which might be mentioned. Now see how Geneva nobly atones for such to-day; the greater part of her Protestant population and clergymen are liberal Christians, and liberal or Unitarian Christianity is powerfully and eloquently taught from the pulpit of her large and beautiful cathedral. Were Servetus living now, he would be warmly welcomed in the place from whence he was led forth out of the gates of the city, like his Master, Christ, out of the gates of Jerusalem, to suffer an ignominious death, for bearing witness to the truth, and teaching the gospel of peace and love. As eloquently said by one of our ministers, now no more, "In

Geneva, Calvin and his denunciations are no more heard; Chenevière, Duby, Cellerier (liberal Christians), and other master minds have succeeded. The anathemas of fanatical zeal are no longer thundered from the colleges of Geneva; her people are no longer crushed under the wheels of a Christian Juggernaut; the spirit of inquiry is no longer repressed by the suspending of eternal damnation over their heads, as by a single hair; the mind is free, the Bible is free, Geneva is free, and her moral horizon clear as her own beautiful lake when the breeze is silent and the clouds have passed away, and only the images of heaven's glorious repose upon its tranquil bosom."

Look at Germany! Unitarian Christianity has there of late, though under other names, been making great conquests. Hosts of the Protestant population, and hundreds of her leading minds belong to us in faith. A few weeks ago, a letter from Berlin stated that not a few of the ministers of that city were of the same stamp of belief as the Rev. James Martineau, of London. But Germany is not noted for clearness in religious matters; on the contrary, it is the land of vagueness and indefiniteness in these things. It is true that some of her extreme religious reformers have not been deficient in this respect; men, who, in their fiery zeal to destroy the evil and corrupt in religion, have trodden under foot some of the sweetest and fairest flowers of religious hope and faith, — have blinded, or partially blinded, their eyes to some of the richest beauties and truths of Christianity. But though in Germany religious views in regard to the Trinity are generally very carefully concealed, yet in the main, as far as we can judge, a large number of the Protestants belong substantially to the liberal Christian Church.

Among the Protestants in Poland, liberal Christianity is a strong power; while in Denmark, Sweden, Norway, and Hungary, it has great and increasing influence. In Holland, Unitarian Christianity has won almost incredible triumphs. In 1860, a Trinitarian minister from Holland stated, and his testimony has since been affirmed by another Trinitarian minister from the same country, "That of one thousand five hundred Protestant ministers in Holland, one thousand four hundred

were Unitarians." The Protestants in France are nearly equally divided into two great parties, the one half so-called Orthodox, and the other Liberal or Unitarian Christians. The Liberal half has a number of the most eloquent and learned ministers in France in its ranks. Last year, strong efforts were made by the Orthodox to persecute and silence the leading men among the Liberals, and to some extent they succeeded; but, according to late accounts, their small success will bring about their great defeat; for in many places the Liberals are on the increase, and uniting their ranks to fight bravely and sternly the battle of religious liberty, and Christian freedom of conscience, faith, and practice.

In support of what I have advanced of the state of Liberal and Unitarian Christianity in the countries of Europe, I quote the following passages from a letter received from the Rev. S. A. Steinthal, of Manchester:—

"The Protestant churches of Germany, Sweden, Norway, and Denmark, are all either Lutheran or Calvinistic by profession, with the exception of a few dissenters in all countries; but it would be altogether unfair to say that the clergy and much of the people adhere to the orthodox creeds, which form the standards of these churches. I should say that about a fourth to a third of the whole German clergy are essentially liberal in their theology; not exactly perhaps being Unitarian. But German orthodoxy is very much more liberal and sensible than ordinary English orthodoxy, which upholds doctrines which no man of any standing on the Continent would even dream of defending. The people in Germany are not orthodox as a rule, except in the district which extends in the valley of the Wupper, and stretches from Hanover down towards the Prussian Rhine Provinces.

"In Switzerland, there are the same differences. The Established Church in Geneva is nearly altogether liberal; the dissenters almost entirely orthodox; in the Valais, the very reverse is the case: the Establishment being sound in the faith, the dissenters lax. In Zurich, where there is an important Theological School, the general tone is liberal and enlightened; so I think it is in the other Protestant Cantons, except in Bâle, which is the headquarters of the narrowest orthodoxy to be found, I believe, on the Continent of Europe. In France, the late struggle has shown a preponderance of orthodoxy among the Protestant churches which receive help from Government, although the University of Strasburg is almost entirely taught by liberal teachers, such as Reus and Colani. The best known French theologians are liberal; the two

Coquerels, M. Bost, Reville, Peccaut, and others, are eminent leaders of free thought, and their organ, the "Revue de Théologie," combines German thoroughness with French clearness and brilliancy. In Denmark, the Church is liberal in its constitution. As yet, Rationalism is the rule here; as also in Sweden and Norway. In Holland, a liberal theology has almost entire sway over the churches.

"In Hungary, the Protestants are divided between Lutherans and Calvinists in name, but in reality there is no very orthodox Protestantism to be found here. The Lutheran Bishop of Pressburg once told me, that he thought all rational beings had become Unitarian, and he begged me to present his true fraternal greeting to the Unitarians of Transylvania, as I was on my way to them."

In India, Australia, and New Zealand, Unitarian Christianity is steadily prospering and gaining strength; but in these wide fields of Christian enterprise and labor, the great cry and want is, as everywhere, for devout, single-minded men of the apostolic stamp; men of faith and prayer, whose very souls throb with prophetic life and zeal, whom no difficulties, trials, and amount of labor can daunt, and whose hearts burn to scatter abroad the living germs of the fair and beautiful and eternally good and true.

We have oftentimes expressed the thought, and firmly believe its truth, that the Bible is the religious chart, the teacher and expounder of Unitarian Christianity. Give the Bible to the people, and let its great and everlasting truths be faithfully taught, apart from Creeds and Confessions of Faith, and we have no doubt of the result; namely, that the people will soon learn to be the true worshippers by worshipping the Father in spirit and in truth, and in following Christ as their Saviour, and loving one another, and trying to do the heavenly Father's will, as Jesus did. A writer says, "It is a fact, and worthy of being noted, that those churches which hold the Bible alone, and the right of private judgment, soon become Unitarian, whether in England, Ireland, or America, or anywhere else; and those only continue for any length of time Trinitarian, that are bound by some man-made article of faith to this doctrine." Such is the powerful testimony of history to the fact that the Bible and Unitarian Christianity soon go hand in hand, are completely at one, when full liberty and fair treat-

ment are accorded to both. Such has scarcely been the case at all as yet in any country, but more than anywhere else in the United States of America; however, the times are propitious, and the dawn of a better and brighter day of gospel liberty and truth has opened upon the awakening nations. The writer just quoted says, "How great, how glorious, have been many of the changes of the last one hundred and fifty years! This is not a very long period, yet it takes us back to an age in which religious error, superstition, and persecution were triumphant." The life of the first Unitarian Christian minister in Ireland, the Rev. Thomas Emlyn, reminds us of this sad fact. In 1703, he was indicted in the Court of Dublin, for affirming that there was only one God, the Father, and that Jesus Christ his Son, derived his power and authority from him. The two Archbishops of Armagh and Dublin were on the bench, and the jury were forced by threats to bring in a charge of blasphemy. Thomas Emlyn suffered much, but the truth triumphed, and from that day to this, Dublin and Ireland have had their Unitarian ministers and churches. In 1705, the Westminster Confession of Faith was introduced among a number of Presbyterian churches. In 1726, they divided; a number would not be bound by the Confession of Faith, but be taught by the Bible, and these, led by the Bible, became Unitarian churches. In 1828, the Synod of Ulster, seeing that Unitarian Christianity was making progress, as the result of its having no creed, determined on securing one. But forty congregations, led by the able and eloquent Dr. Montgomery and other ministers, would not have a creed to dominate over the Bible and private inquiry. The Synod obtained the creed, but the forty congregations became, and are still, Unitarian Christian churches. They have a number of societies for helping the poor and spreading their scriptural faith. In 1859, the Unitarian population in Ireland was estimated at 41,000; and there were forty-nine Unitarian ministers as pastors of churches.

In England, Unitarian Christians have been bitterly persecuted, imprisoned, and cruelly put to death; and it is only within the last few years that they have been regarded by law,

as on the same standing and equality with other Christians of the land. The last two martyrs burnt at the stake in England were Unitarians: Bartholomew Legate in Smithfield, in 1611; and Edward Wightman in Lichfield, in 1611; and it also seems likely that Thomas Aikenhead, a Unitarian, who was hanged in Edinburgh, was the last martyr in Scotland. Even so late as about thirty years ago, the late Hon. E. Everett, of America, declared in a meeting at Boston, after having spent some time in England, that in England a Unitarian was regarded in much the same light as a negro was in America. Yet, notwithstanding what is sometimes said to the contrary, — and in spite of much and prolonged prejudice, and other obstacles both within and without the denomination, — Unitarian Christianity has made great progress, and is still progressing; and it is our deep conviction that if Unitarian Christians would obtain four things, — more warmth, thorough earnestness, a mutual bond of union,* (the American Unitarians have got these; behold the astonishing result!) and labor together hand in hand and heart to heart in preaching Christ, as the apostles did, their progress in proportion to numbers would very soon be greater than that of any other church or sect in England; for to their eternal principles the rich fields are white and ready to harvest. Evidences of these things are gradually making their appearance on every hand, and we earnestly hope and pray that they may ere long become full realities in the body.

It is quite true that one of the greatest wants of the Unitarians of England, is to forget, or no longer take notice of, a number of things which are cobwebs in their eyes and stumbling-blocks in their way, placing them in an entirely wrong position in the world, and keeping them from accomplishing a glorious gospel work. The more prominent of these are, looking too much to the late past, "pride of respectability," fear of "sectarianism," oftentimes meaning false liberality or indifference to truth, strifes about parties and party names, a bugbear termed by some "intellectuality," and by others "mind," to the undue exclusion of the sweeter affections and

* Consult "The Theological Review" on "Our Position," an excellent article by a Unitarian Layman.

the deeper spiritual realities of our common immortal nature. Hitherto, we say it with sadness, Unitarianism has been but too fearfully cursed by these miserable "bones of contention." But it is high time now to leave the things which are behind, and to press forward to those that are before; to steadily fix the mind's eye on "Christ and him crucified," and to preach him as such with all the heart's strength, not with souls which are half dead or nearly buried by the letter that killeth, but which are thoroughly instinct with the eternal Spirit that maketh alive, and that leads its rejoicing possessors to find their purest happiness and absorbing glory in the heaven-consecrating and heaven-inspiring work of life-giving to the whole family of God.

One hundred years ago it would be difficult to point to one Unitarian congregation existing in England. What is the case now? In 1859, there were about two hundred and fifty chapels and meeting-houses, and two hundred ministers. This year, 1867, there are about three hundred chapels and meeting-houses, and two hundred and ninety ministers. And now, in addition to many endowments, the Unitarian denomination has colleges and funds for the education and aid of ministers, one of which, of £20,000, was raised by twenty Unitarian families in the North of England, in 1856; and another, of £11,000, for the relief of ministers or their widows; together with missions, societies, newspapers, and magazines, and numerous other means of usefulness, all denoting its aim, life, and general activity. "It has often been said, and not without foundation, that one-half the newspapers of the country are edited by Unitarians; and that the majority of the popular works of the day which do honor to religion have not the least tinge of Trinitarian theology in them." In the House of Commons, Unitarian Christianity is more influentially represented by members of its body than any other religious dissenting community in England. For "according to the recently published 'Essays on Reform,' there are in the House of Commons, two English Roman Catholics, thirteen Independents, twelve Unitarians, five Jews, four Quakers, three United Presbyterians, two Free Churchmen, and one each of Baptists,

Wesleyans, and English Presbyterians." Thus the large body of the Independents has only one member more than the Unitarians, while the Unitarian members number as many as the whole of the members belonging to the Jews, Quakers,* Baptists, Wesleyans, and English Presbyterians combined.

As to the high standing and character of Unitarian Christians generally, Chambers's "Information for the People," in an article on "Religious Churches and Sects," gives the following as its weighty testimony: "The Unitarians are amongst the most intelligent members of the community; they are generally well read in ordinary literature, and some of the most popular writers of the day belong to this body."

Outside the Unitarian Christian Church in England to-day, as throughout the world, Unitarian Christianity is a great and growing power, especially in the Church of England; while it is gradually modifying and leavening the old orthodoxies of the various sects. We believe that many of the leading men in the Church of England are nearly, if not quite, as much Unitarian Christians in heart as we are; such as Bishop Colenso, Dean Stanley, Professor Jowett, the Rev. F. D. Maurice, together with a large number of others whom these properly represent. That the truer and freer place of such men, and the multitudes of believers with them, is the Unitarian Christian Church, with us, admits of little if any doubt. The Creeds and Confessions of Faith of the Church of England, the Independents, the Baptists, the various bodies of Methodists, and other sects, are not, we believe, the great cause of their strength and success, but the simple Unitarian Christianity underlying them; namely, the earnestness, zeal, and indomitable energy of the people in promoting the worship and love of God, and faith in Christ Jesus, the Saviour of men.†

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* In the present or Reformed House of Commons, the number of Unitarian members compares more favorably than in the last, consisting, as it does, of twenty members instead of twelve, thus placing them at the head of the dissenters in England.

† The religious works of Heinrich Zschokke (pre-eminently Unitarian Christian), some of which were lately "published by her Majesty's

There is another sign of the times which we must mention, and that is, that few of the men of high mark and commanding talent and genius in literature, science, art, or theology, if they are not Unitarians already, escape without being accused, secretly or openly, of leaning towards Unitarianism. In strong proof of these statements, —

"Every year gives evidence that the members of other churches become more liberal towards Unitarians; neither do the peculiar doctrines of Trinitarianism receive that support they did. Some of the '*Evangelical*' papers regard the tendency of their churches as towards Unitarianism, and concede the vast influence our sentiments have on the public and the churches in general. 'The Press,' a Trinitarian paper, says, in our country, 'Those who are practically and essentially Unitarians constitute a large class; perhaps, if we take Unitarianism in this extended sense, it is among the most influential creeds of the day.' For among Unitarians ought really to be reckoned all those who, without much study of theology, . . . yet retain a strong sense of moral order, a strong belief in God's righteous government. All these are practically Unitarians, and we suspect that even among good men at the present day, this class might be found to outnumber the more advanced Christians."

As to the great success of Unitarian Christianity in America, I quote the following on the authority of the "Christian Freeman," an excellent family paper, that has aided me much in writing this lecture: —

"Every one admits that, during the last hundred years, the progress of Methodism has been marvellously rapid, and not less but more so in America than in any part of the world;" "and yet it is the most astonishing feature of Unitarian Christianity in America, that it has spread with amazing rapidity, for in about fifty years it has grown in dimensions — the four denominations unitedly referring to 1, Unitarians; 2, Universalists; 3, Christians; 4, Hicksite Quakers; which the article classes together — to be equal to the Methodist churches of America."

In other and yet more astonishing words, "the Methodists of America are of one hundred years' growth, while the Uni-

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gracious permission," are greatly spreading liberal Christianity all over the Continent, and now in England. See "Meditations on Death and Eternity," and "Meditations on Life and its Religious Duties," — two books which ought to be in every home.

tarian denominations are only about half that age; and yet Unitarianism in America can measure its strength in numbers with the Methodist body itself."

[We omit, from want of space, and because more familiar to our readers, a full account which follows here of Unitarianism in America. — ED.]

In surveying the past, we find that Unitarian Christians have been the originators and founders of some of the noblest and most philanthropic institutions of the world. For instance, Peace Societies, Rev. Noah Worcester, of America; Domestic Missions, Dr. Tuckerman, of America; Ragged Schools, John Pounds, of Portsmouth; Reformatories, Mary Carpenter, of Bristol; Drinking Fountains, C. P. Melly, of Liverpool; and if Unitarian Christians were not the founders of Sunday schools both in England and America, they were among the first movers in the good work. It is a well-known fact, that, both in America and England, Unitarians are among the most earnest and liberal supporters of nearly every noble and unsectarian institution. The three leading lady philanthropists in the world — Miss Florence Nightingale and Miss Mary Carpenter, of England, and Miss Dix, of America — are found in their ranks. Garibaldi, the apostle of liberty, belongs to them; and Dr. Channing, — heavenly-mindedness, love and righteousness enshrined, — though he has left their numbers on earth, his spirit is now preaching thousands of times more powerfully in the world than when he was living. In 1866, a Russian gentleman stated that "the book most circulated and read in Russia was a volume of Dr. Channing's;" and nearly the same thing is reported of Dr. Channing's writings in Norway, France, and Germany.

We do not judge of or estimate truth by numbers; but as to the grand success of Unitarian Christianity in the future, let the last century speak as an earnest. In 1859, this was the cheering statement presented of its vigorous growth: "One hundred years ago, there were about one hundred Unitarian ministers in the world; now there are about three thousand distinctly so. There was then a population of about 50,000 Unitarians in the world; now there are about 2,000,000.

There were then one hundred and twenty Unitarian churches; now there are not less than three thousand five hundred. We are not sure there was then one Unitarian periodical; now how numerous! How great the influence of our standard literature and the number of our associations!" Such was the account given of Unitarian Christianity in 1859. From calculations we have just made of the statistics of Liberal and Unitarian Christians, and those in substantial agreement with them throughout the world, the following is the highly encouraging statement we present for the year 1867. There are hundreds of journals, newspapers, societies, and agencies; while the number of churches must be little short of ten thousand, and the number of people really belonging to this faith, who know it and who do not, must amount to many millions, vast and at times almost invisible armies, which no one can exactly number, marching with the silent but steady tread of time; but which are more terrible and destructive to the old so-called orthodoxies than an "army with banners," and which are surely, if slowly, heralding on the triumphant reign of the Universal Church, when she shall arise and shine in transcendent brightness and beauty, majesty and strength, and the full glory of the Lord shall rest and dwell upon her for ever and ever.

And never were the fields of the whole world so fully ready and white to harvest as they are to-day for this Universal Church, which we believe to be Unitarian or Liberal Christianity, the Church proclaiming as its belief these holy and everlasting principles: "God our Father, Christ our Saviour, heaven our eternal home," which we hold to be the sublime faith of Jesus Christ, the Son of God and the Saviour of the world. Everywhere the people are opening their eyes to its heavenly light and life and beauty. And the great call of the day is, that all may be gathered in, the high and the low, the rich and the poor, for Christ-like ministers whose beings thrill with apostolic fervor, whose souls burn with love unquenchable, whose spirits are thoroughly baptized in the life of the Saviour, and who will go forth to the fight, to battle sternly with sin and ignorance, superstition and death, with

the Bible in one hand and the sword of the Spirit in the other, and thus gloriously march on, from conquering unto conquer, in the great work of earth and heaven, in the high service of man and God.

To Unitarian and Liberal Christians, then, throughout the world, most heartily we say, Take courage and go onward, perseveringly, undauntedly, as true soldiers of the Cross of Christ. For many of the great, the good, and the true of the past have been among the teachers, the professors, yea, the martyrs, of the faith we cherish; numbers of the best and noblest minds are with us in the present day; while science, literature, reason, and revelation, singly and unitedly, are ever saying to us in language not easily to be gainsaid or misunderstood, "Go onward, be true, and conquer; for your principles are God-given, God-blessed, and God-supported, and will undoubtedly, with you or without you, in the end prevail."

OUR DUTY AND OPPORTUNITY IN INDIA.

BY REV. C. H. A. DALL.

We owe a service of Christian duty to India. We confess it in our daily prayer, "Thy will be done *on earth* as it is in heaven." The life of God, and men's following him as dear children, in all things, is the Christianity of Christ. The only gospel we preach, is the love, power, wisdom, and glory of God, pure out of heaven; willing and waiting to vitalize every soul that rises to co-operate with God and his ministers; and with that noblest Son of his love, the believing, wise, and mighty Jesus, their commander-in-chief. That India needs this gospel of God, we know. The only question is, Will she accept it? There is something good in her ancient faith. With that as a stepping-stone, can we not move her on to something better? A third part of her people are Mahomedans. These discard the popular idolatry, and pray to Allah, as "the Only and most Merciful God." Of the remaining two-thirds, the wealthy and cultured few are devout Pantheists. They

secretly discard idols for themselves; yet, with their consent, the common people, the masses, are crushed beneath the terrors and pollutions of a Polytheism as obscene and foul as ever cursed the earth. In the name of Isaiah, in the greater name of Jesus, in the name of God, our common Father, can we lift them out of this foulness, and bring them clean to him. Show us how we may give them social affection and confidence for their lonely lives of dark suspicion; knowledge for the lying and killing superstitions of idolatry, astrology, and metempsychosis; self-respect for their cringing terrors, a prayer-answering God for the Infinite Silence, life for death, "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

It will quicken our faith in the possibility of doing something for India, to know what, of good, she has done for herself, and what truth she has accepted from others. Her self-help and her foreign help, what of these? The briefest glance, at a few facts bearing on these two points, is all that our limits here allow.

1. First, of India's self-help and native vitality. The purest aspiration of the Hindoo has been, and is, to the natural silence of worship. He seeks a self-annihilating worship. He would be still and know God and nothing else, — without a pulsation of hope, a throb of feeling, or a breathing of activity. He says, what Christians also say and sing, —

> "Man is nought, is less than nought,
> Thou, O God! art all in all."

If theory were practice, which it never is, the Hindoo would be the stillest man on earth, and practically dead. But he has impulses from God. He has a heart. He no sooner catches the refrain of Longfellow's Psalm, the delight of young Bengal, —

> "Be not like dumb-driven cattle,
> Be a hero in the strife!" —

than he shouts aloud his battle-cry, Keshub's favorite motto, "All religion is Life, all life is Growth!" So it is, that young India is leaving its "orthodox guardians;" *i.e.*, father and

mother and their idols, and opening, year by year, fresh crusades and moral reforms, of which the most recent and radical is the release of woman from the zenana, and her freedom and education. The land is beginning to resound with the Vedic hymns and battle-notes of the olden days, when their progenitors, the Aryans, descended in vigor from the North, just as in later days the Goths came down upon emasculated Rome to her redemption. That earliest known of their revolutions — the Aryan — seems to have first awakened India from her slumbers. It strewed her with testimonies of life and vigor that remain to this day. To-day all the scriptures of the Hindoos are in the Aryan tongue, or in its most perfect representative, the Sanscrit. Again and again, in after times, the arrogance of power in this race was resisted unto blood. One of these outbreaks was a civil war, — an internecine struggle between the church and the state, the priesthood and the army, the Brahmins and the Kshatriyas. The Brahmins were victorious. They annihilated their enemies. And since that day, this arm of the nation — the second of the four castes — has existed but in name. Here was a Hindoo rebellion against religious tyranny which the sons of the Puritans should not forget.

The next great uprising of the Hindoos against priestly oppression was not of the army, but of the mass of the common people. Sákhya Buddha's * republican doctrines, if such they may be called, basing nobility on *Buddhi*, knowledge, instead of birth and caste, were the moving forces of this revolution. Burmah and Ceylon are the only parts of British India wherein Buddhism exists to-day. Yet it did much for India, before it spread beyond the mountains, to the north and east of the Himalayas. It is now accorded to one-fourth the human race. Buddhism is a poor affair wherewith to vitalize humanity. Like its kindred, Brahminism, its highest aim is *Nirvana*, the cessation of conscious life in a sweet, eternal sleep. With Buddhism, also,

"Man is nought, is less than nought;"

and all society, as we Christians understand society, is sin.

* Buddha, sage; muni, saint.

The genuine Buddhist, like the Brahmin, would have no father, no mother, no sister, no brother, no wife, no child, no living God. This again is poor stuff on which to feed growing souls, and they all wait the coming of the better things we have in trust for them. Believing, as we do, that the radical and essential cravings of humanity are and ever must be the same, everywhere, — we are compelled to ask how and why it is that Sâkhya Muni has more disciples than Jesus Christ? Is it by our inertia? On whom now falls the charge of sinful silence and selfish rest? "Thou that judgest another, judgest thou not thyself?" Thomas and Bartholomew, two of the primal apostles of Jesus, are said to have laid down their lives for him in India, in obedience to his dying charge, "Go ye into all the world!" Some two hundred "Syrian" churches in Central and Southern India, which have stood there for at least fifteen centuries, may have come of their labors. There was no Christian effort to follow them up.

In the year 637 A.D., the Mahomedans first invaded India. The Moguls took Delhie in 1526; and in these later centuries have converted to Islam about sixty millions of the Hindoos. Might not disciples of Jesus have done as well, had they been brave enough and loyal enough to go and try it? Mahomed was of the Semitic, not of the Aryan, stock. The Hindoos are Aryans, our own flesh. We surely need not to be reminded that the Aryan family of nations gave birth to the proper Hindoo people, the very same that fathered the Anglo-Saxon. The Hindoos are the Southern Aryans, and the English and Americans the Western.*

* The Aryans correspond to the Japhetians, or more recently the Caucasian race. The Caucasian mountains run east and west, from the Black Sea to the Caspian. If the Aryans homed in these mountains, such as descended them on the north would naturally move along the deltas of the Volga and the Don into European Russia, and so into Central and Western Europe. Such as took their way down the south side of the Caucasus would move, if they moved at all, down the Tigris and Euphrates to the Persian Gulf (Iran); and moving on, must go into the Punjab and Northern India, to Bengal. The main branches of the

The two most *recent* revolutions — and these are distinctively religious — have centred in Bengal, where our own little mission is happily planted. The first of these was initiated in Bengal and led by Choitunnyo; who is said to count three millions of followers; their new doctrines being that it is religious and right to feel and to love, which Hindooism denies. The second, which is in sympathy with us, aims at a pure, reforming, beneficent, gospel-derived Deism or Theism. Its name, meaning Disciples of God, is the Brahmo Somáj. It was first organized in 1830, by the Rajah Rammohun Roy, who gave them a hall in Calcutta. They are a steadily growing body; professedly follow the teachings of Jesus; have sixty fraternities or churches, and, by their vigor in moral reforms, demonstrate, aside from other proofs, that the Saxon is in the Hindoo. They preach freely in English, as well as in their vernaculars, — Bengali, Tamil, Marhatti, &c., — and would willingly increase their American correspondence. Not by our Unitarian fidelity, but by the providence of God, these "Brahmos" are Monotheists, and all (as Keshub has it) "Unitarians." There may be already seventy thousand of them. The natural rebound from extreme Polytheism is to their favorite maxim, "God is one and without a second."

Nearly every branch of the Trinitarian Church of Europe and America is represented in India by its missionaries. By tens and scores they are at work there. Many of these confess, that, as a rule, inquiring Hindoos "must run the gauntlet of Unitarian Christianity." "Rough-hew them and welcome," they say to us, "then give them over to us to polish."

The sole aim of our Unitarian mission, thus far, has been to make of the Hindoos godly and manly men; our ideal of godliness and manliness being Jesus Christ, "the Image of the Father." We are bidden, as Christians, to their prayer-meet-

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Aryan language are the Sanscrit, Zend (or old Persian), Greek and Latin, Celtic, Slavic, German, English, &c. Of all ancient nations, India and Greece only have produced philosophies worthy of the name. We must allow something to the climate, and deduct something for the crossing and mixture of races. Yet of the stock there can be no doubt.

ings, and the Brahmos more and more purchase at our Mission House the works of Channing, Norton, Hedge, Parker, and the "Altar at Home." Occasionally individuals of them sit down and share our daily food; and even break with us the bread of the Supper, in memory of that Jesus whom they begin to honor.

Having thus spoken of India's self-help and efforts to grow, in right ways, by her own birth-struggles, it remains to indicate, very briefly, what we ourselves have accomplished. Not what Christian missions in general have done for her, — whose churches, particularly Armenian and Syrian Churches, have stood here and there in the land from eight hundred to fifteen hundred years, — is now the question; nor what Protestant missions have done during the last two centuries, particularly in Southern India. We hear that from half a million to seven hundred thousand natives profess and call themselves Christians. American Unitarians, as such, have in all, not four hundred preachers. Out of this band they have hitherto spared but one man for India; and he has labored single-handed, chiefly in Bengal, for less than fourteen years. He was sent out from Boston by the American Unitarian Association in February, 1855, to look about him and report: first, of Calcutta, where English and American Unitarians had tried to do something, from 1821 to 1832; and, secondly, of Madras, where a native Unitarian Society had existed since 1813. All that it is now proposed to ask and answer is, What we have done, are doing, and may do, for this awakening people, as American Unitarians.

What have we done? We have planted a mission and six schools in Calcutta, the metropolis of India. Since May, 1860, we have kept steadily at work a staff of from twelve to sixteen salaried native helpers, stimulated by the presence and co-labor of our missionary in the classes, for three or four out of the six hours' instruction given *daily* to two or three hundred boys and young men. The income to the mission, from the fees paid by these students, of the usual branches of an English and Christian education, has always exceeded the total sum sent out from America. Again: the British Govern-

ment has been moved to give about eight hundred dollars a year as "grants-in-aid" to three of our Calcutta schools; namely, our Hindoo-Girls School, our School for Homeless Boys, and our School of Useful Arts. The last named of these has had an average of two hundred pupils in training and preparation for self-support in their new and partially Christian views of life and duty. These commonly find little welcome or comfort in their homes, which are, almost without exception, the homes of idolatry and superstition. From two thousand to twenty-two hundred pupils, male and female, have already received Christian impressions, more or less permanent, in our Calcutta schools. And this work has gone steadily on during Mr. Dall's absence on his two home-visits, made since 1855, each of which has left the schools in charge of their native teachers, under English committees, for more than a twelvemonth at a time. During the first five of our fourteen years' work in Calcutta, an effort was made to gather and consolidate a church of professedly Christian adults. Nearly all the time was then given to the preparation of sermons and lectures, of which two courses were printed and sent widely over the country, in the leading British newspaper, "The Englishman," (in its Saturday evening edition). These excited attention and controversy, and did good. A more direct and telling work upon the idolatrous Hindoo mind and heart was then suggested to us. And we are now entering the tenth year of this daily and personal contact with the young of all castes, perhaps one-third of them Brahmins, in our several schools. We have no right to claim as ours the three Unitarian chapels and their schools opened by native effort in Southern India. Yet we have been earnestly welcomed by these once a year, or whenever visitation was possible; and they might have utterly perished as churches ere this, had we not sent them some pecuniary aid. Need we mention the eleven reports printed and sent home by the missionary; his letters in the "Monthly Journal," some three hundred of which have been written to the Secretary of the American Unitarian Association; the seventy or more of Mr. Dall's appeals, tracts, sermons, addresses, &c., printed in India, and

often by native societies, or by rajahs and zemindars, in city and country.

Invitations to address assemblies, sometimes as far off as Coimbatoor or Salem, Allyghur or Delhie, more than a thousand miles away, have been responded to and still come to us in Calcutta, more than can be answered. There is a steady demand for Channing's works, and for nearly all the publications of the American Unitarian Association; which call it has never failed to meet by regularly sending out supplies of books, the sale of which to Hindoos and Mahomedans has essentially aided our costs of printing.

In one word, then, the past fourteen years have found our work going steadily on, under God's blessing, hardly ever interrupted by sickness, — in the hands of a volunteer English committee, benevolent men and women, overseeing a score of native co-workers, — and all led by one whom Providence seems to have clearly called to this work. The work done is that of the pulpit or platform, of the pen and the press, and of daily and affectionate contact and instruction in schools. It seems as if some ten thousand hearers, readers, and pupils have been reached and influenced. Not less than five hundred dollars have been paid by Hindoos for our books and publications; and these will be found and read in Hindoo homes, how long? Our native manager, Mr. Singhee, ably supported by native colleagues, has, by his singular fidelity for nine years past, shown what an energy and nobleness of character is waiting to be developed in his people, the Bengalese. The first and second edition of his book of selected Christian hymns has filled the hearts of all our pupils daily with the love of Jesus, and will go on to do so; while the study and memorizing of the things that Jesus said and did — as found in his discourses, parables, and works, in the four Gospels — has been, is, and will be, part of our week-day labor in our older classes of Bengalese, the most naturally intelligent of the score of nations that England has bound into one empire, nearly half the size of Europe. We can find our way to almost any part of British-India on any of her seven or more great railways. We can hold communication by letter with two hundred millions of

men, one-fifth of the human race, by England's grand network of post-offices and roads, — by means of the letter-post and book-post, for a penny a letter and threepence a book. Nearly all these men seek to learn the English language, being under English law; and the secret of our large pecuniary supplies from native sources lies partly in this fact.

Finally, what we have done, we can do and may do, more and more, — wisely and efficiently, — according to our faith in God and man and our sacrifices for what we profess to believe. God help us to be true to our common faith.

"That earth must own, untrod
By sect or caste or clan,
The Fatherhood of God,
The Brotherhood of man."

ANNUAL MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

THE Annual Meeting of the American Unitarian Association will be held Tuesday, May 25.

The morning session will be at the Hollis-street Church.

At this meeting the Report of the Executive Committee will be presented, and any business that may properly come before the Association will be acted on: after which will be addresses and discussions on topics connected with the Report or with the interests of our cause.

There will also be a session at the Music Hall on the evening of the same day. Further details of the arrangement and the topics will be given hereafter.

We are requested by the officers of the Sunday-school Society to announce, that on Wednesday afternoon of Anniversary week, there will be a mass meeting of Sunday-school children at the Music Hall, similar to those which have proved so attractive the two previous years.

SUNDAY-SCHOOL SOCIETY.

At the annual meeting of the Unitarian Sunday-school Society, held at Worcester last October, after a full and prolonged discussion of the work now done, and the greater work needing to be done by this Society, it was unanimously voted to recommend the second Sunday in May next as the time for a general collection for the work of the Sunday-school Society. Relying upon the general readiness to comply with this vote, the officers of the Society have proceeded with the work intrusted to them; but the continuance of the work absolutely requires the response of the people of our societies to the vote of the Annual Meeting.

Arrangements have been made to bring this subject generally to the attention of all the societies in the denomination; and many cheering responses have already been received, making assurance of a cheerful and hearty effort to raise the needful funds. It is too late to need to argue the importance of a central agency to represent the Sunday-school work. No one who has at heart the good of our churches can doubt that one essential condition is to afford every practicable facility to the Sunday schools in training the young to earnest, positive, Christian convictions and feelings.

We hope the contribution will more than equal the modest amount called for by the officers of the Sunday-school Society.

LETTER FROM THE WEST.

Mr. ——— is a minister of the Methodist Episcopal Church, North. He is a young man of liberal views and progressive thought, and is advancing rapidly to Liberal Christianity. I have had many conversations with him, and I discovered in his library several Unitarian works. He is active, zealous, and faithful in his duties, and preaches as liberally as could be expected. The Protestant Episcopalian Bishop of this Diocese holds out inducements to gain him to that church, but I am in hopes that he will hear the cry, "Come up higher," and yet enter the liberal ranks. I have just received a subscription from him for the "Liberal Christian." In conversing with him on Liberal Christianity, and its influence in the world, he stated to me that Unitarians would be astonished to know how very extensively their principles are diffused in the religious world. He meets them everywhere. He remarked that "There is nothing more captivating, attractive, or saving in Methodism or Episcopalianism, to cause them to be received by the masses, than there is in Liberal Christianity. This only wants to be made popular; and you must become propagandists. The same zeal, energy, and perseverance, that characterized Luther, Wesley, Whitefield, and others, would spread Liberalism like fire on the prairies in these days." He is considered too liberal to be long in his church uncensured. He has invited me, a known Unitarian, to preach for him in his pulpit. His long associations with Methodism, and all his early religious memories with the people and system, together with a successful ministry in it, make him cling to it at the present. But he is doing work for us in a way that will yet produce good and visible results. I feel that were he in the Eastern States, where our churches are more common, and he were associated with our good ministers, he would soon enter our ranks.

Praying prosperity to our good cause, and blessings on your good work, I am,

Yours in Christ.

EXTRACTS FROM LETTER OF REV. T. D. HOWARD.

SHEBOYGAN, WIS., April 13, 1869.

DEAR MR. LOWE, —It has been my privilege, during three years spent in the West, to be engaged considerably in a missionary capacity. And I have found that the recommendation to one church of a mode of action successfully inaugurated in another, has proved more acceptable and useful than any untried plan. "If others have succeeded in this way, there seems to be no reason why we should not;" and they try the method with a confidence which is half a victory.

Last January, I spent two or three weeks with the society at Geneva, Ill. Here is a comfortable brick church, erected by the early settlers, with "the man in earnest" at their head. I found earnestness in the church, an interesting and well-sustained Sunday school, and sufficient numbers for a good working society, but discouragement withal. It was quite evident where the chief strength lay; and I invited the ladies to meet me for the purpose of forming a society in the interest of the church. At the meeting, I presented in a constitution, consisting of a few articles, the unwritten regulations and precedents by which the Ladies' Society at Sheboygan is conducted. I explained that it avoided the huge basket of unfinished and unfinishable work; that, if occasion offered, sewing might be done, but what was suggested was simply a Ladies' Aid Society, to promote the material interests of the church. At Sheboygan, the ladies had paid for the carpet, for music, and were then applying their means for the payment of the cushions with which the seats had been recently furnished. Thus the Ladies' Aid at Geneva was formed; and though no information on the point has come to hand, I have no doubt it proves a help and a stimulus to the church at that place, and to the cause we love.

The interesting disquisitions on mutual help in the "Atlantic Monthly," sent out our thoughts in a direction only hinted at by the accomplished writer. Cannot there be co-operative housekeeping in our religious homes? There has been an attempt at it, but the wrong sex have assumed to be sole

housekeepers. What can be more dismal than their parish meetings? Can we not utilize our whole effective force in the church, and not by attempting to use only half, paralyze that by an unnatural separation? Let me report here, as news from the churches, that our flourishing Society at Berlin has two female members on its board of trustees. And seeing how effectively they work, it is only to be regretted that they had not places before. You know women hate to be in debt; and, under the new *régime* Brother Stone's salary, incredible as it may seem, is paid quarterly. T. D. H.

NEW PUBLICATIONS.

Is Protestantism a Failure? By JOHN CORDNER. Minister of the Church of the Messiah, Montreal.

This is a series of five discourses delivered by Mr. Cordner, suggested by the recent sermons of Rev. Dr. Ewer, of New York, on the "Failure of Protestantism." His arguments are clear, logical, and effective. There is a true hopefulness and liberality, along with religious fervor; and a firmness of conviction which cannot be shaken. We welcome the sermons especially for some clear statements and anticipations in regard to the position and prospects of the Unitarian faith.

The pamphlet contains also a Discourse on Christian Monotheism. — ED.

Plymouth Pulpit. New York: J. B. Ford & Co.

This is a weekly publication of Sermons preached by Henry Ward Beecher. We have a circular from the publishers asking our notice, and especially calling attention to the sermon on "The Trinity." We suppose particular attention is called to this because it is more elaborate than some others; and certainly it does show more labor than the rest, and we don't wonder at it. Instead of the spontaneous gushing out of feeling and argument and appeal, that goes right from heart to heart when Mr. Beecher speaks on practical or simply religious subjects, put him on such a question of theological dogma, and it is like putting a racer into a dray. We can feel that he is puffing and straining all the way; and the argument he makes out is about as worthless as would have been anticipated.

If we were not asked to speak especially of this Sermon, we should have said nothing except to express our warmest admiration and gratitude for these helpful teachings of the great American preacher thus weekly published, — in which admiration we know most people will share. — ED.

The Freedom and Largeness of the Christian Faith. A Sermon preached by Rev. A. P. PUTNAM at the Dedication of Unity Chapel, Dec. 9, 1868. With an Historical Sketch of the Third Unitarian Congregational Society of Brooklyn, N.Y. Brooklyn: Rowe Brothers.

The Villa on the Rhine. Vol. I. By BERTHOLD AUERBACH. With a Portrait of the Author, and Biographical Sketch by BAYARD TAYLOR. New York: Leypoldt & Holt.

For sale in Boston by A. Williams & Co.

The Ministry. A Farewell Discourse delivered in Channing Church, Newton, Mass. By EDWARD J. YOUNG. Boston: Nichols & Noyes.

MEETINGS OF THE EXECUTIVE COMMITTEE.

April 12, 1869. — Present: Messrs. Eliot, Padelford, Smith, Cudworth, Hepworth, Livermore, Metcalf, Crosby, Kennard, Lyman, Shattuck, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Stoneham, Mass.; Wadsworth Library, Geneseo, N.Y.; and Mercantile Library, Portland, Me.

The Committee on the New-England States reported that the Mission to Seamen in the Harbor of Holmes Hole was started in May, 1868, and was intrusted to Rev. Daniel W. Stevens, who by wise and earnest efforts, had secured a building, and furnished a free reading room for sailors, and begun among them his missionary work. In order to effect all this, he had, by personal solicitation, obtained some funds from friends of the cause, all of which had been expended upon the building and appliances needed for the work. The mission having now become permanently established, the Committee proposed a plan for the next year, which was submitted to the Board; and it was then *voted*, that the sum of $800 be appropriated towards the salary of Mr. Stevens as missionary to the seamen, and pastor of the Society in Tisbury, under the conditions specified in the Report of the Committee.

This Committee also recommended an appropriation of $100 for each of the following purposes, in compliance with applications received; and their recommendation was adopted: Worcester Con-

ference, towards its various expenses; Society in Carlisle, Mass., for the year beginning April 1, 1869; Society in Dover, Mass., for the year 1869; Society in Calais, Me., for the year beginning May 1, 1869; Society in Mendon, Mass., for the year beginning May 1, 1869.

The Committee on the Western States submitted reports from Rev. Henry Blanchard, of Indianapolis, Ind., and Rev. C. H. Bingham, of Ann Arbor, Mich.

They reported in favor of an appropriation of $500 in aid of the Society in Sheffield, Ill., for the current year, on condition that, with this assistance, they should build, during the year, a suitable church, besides maintaining worship; and on condition that the sum thus given should be secured to the Association by the usual bond; whereby it would be repaid, with interest, should the church ever cease to be used for a Unitarian Society.

They also recommended that the sum of $500 be given to Rev. Charles G. Ames, for missionary work during the year 1869, at Santa Cruz, Cal., and other places on the Pacific coast.

Both of these recommendations were adopted.

This Committee presented an application from a Society at the West for $1,500, to aid in building a church; but, in view of the limited amount of funds at the disposal of the Board, it was voted inexpedient to give the money of the Association to Societies, except for current expenses of public worship.

The Committee on the Middle and Southern States presented a report in which the following appropriations were recommended, which were voted: $800 to the Society in Ithaca, N.Y., for the current year; $300 to the Society in Northumberland, Penn., for the year beginning May 1, 1869, on condition that the pastor should perform missionary service as opportunity offered; $1,000 to aid in the enterprise of building up a new Unitarian Society in the city of Philadelphia, the same to be for one year, beginning May 1, 1869.

The Committee on Foreign Mission reported that they had considered a proposition, which had been earnestly urged upon the Association, to send out assistants to labor with Mr. Dall, in our mission work in India. Two young men, both of them highly recommended, were ready and desirous to go. The Committee were divided in their opinion in regard to the expediency of thus enlarging our mission, and so referred the subject to the Board for their consideration.

After discussion, it was voted to send out, as an assistant to Mr. Dall, one of these young men, and the sum of $1,000, in gold, was appropriated to meet the expense for one year.

At the suggestion of the Secretary, a committee was appointed to make arrangements for the coming Annual Meeting of the Association.

The Chair, under authority given to him by a vote passed at the last Annual Meeting, appointed Messrs. William H. Baldwin and Charles H. Burrage as Auditing Committee, to audit the Treasurer's accounts for the present year.

The Board then adjourned.

INTELLIGENCE.

THE MIDDLE AND SOUTHERN STATES CONFERENCE held its annual meeting at Washington, D.C., March 24 and 25. The opening sermon was preached by Rev. Charles Lowe, Secretary of the American Unitarian Association. Reports were presented from the Committee on Sunday Schools, Committee on Missions, Rev. Hiram C. Dugan, Missionary of the Conference, and Mr. J. R. Fletcher, in behalf of the Washington Christian Union. Resolutions were adopted, requesting the American Unitarian Association to contribute $1,000 toward establishing a new Unitarian Society in Philadelphia, requesting the favorable attention of the Council of the National Conference to the resolution passed at the New-York meeting, regarding the erection of a Metropolitan Church in Washington, and expressing the satisfaction of the Conference in the presence of colored young men in our Theological Schools. An amendment to the Constitution was adopted, providing for an annual meeting of the Conference in the future, instead of semi-annual, as heretofore. Officers for the coming year were chosen as follows: President, E. W. Clarke, Germantown, Penn.; Vice-Presidents, S. J. Bowen, Washington, and Rev. John F. W. Ware, Baltimore, Md.; Secretary, Rev. Fielder Israel, Wilmington, Del.; Treasurer, E. Q. Sewall, Wilmington. Directors: Rev. Silas Farrington, Germantown, Penn.; Rev. Oscar Clute, Vineland, N.J.; Rev. John F. W. Ware, Baltimore; George E. Baker, Washington; E. M. Keith, Baltimore; and J. Priestly, M.D., Northumberland, Penn.

Rev. GEORGE M. FOLSOM was installed as pastor of the First Parish, Dedham, Mass., on Wednesday, March 31. The order of services was as follows: Introductory prayer, and reading from the Scriptures, by Rev. James W. Thompson, D.D., of Jamaica Plain; sermon, by Rev. John H. Morison, D.D., of Milton; installing prayer, by Rev. William Newell, D.D., of Cambridge; right hand of fellowship, by Rev. Elisha Gifford, of West Dedham; address to the people, by Rev. Benjamin H. Bailey, of Portland, Me. (the former pastor); concluding prayer, by Rev. Henry F. Jenks, of Fitchburg; benediction, by the pastor.

THE CHANNING CONFERENCE held a meeting at Norton, Mass., on Wednesday, April 7. The usual reports from committees, and from the societies composing the Conference, were given. Rev. Daniel W. Stevens, Missionary of the American Unitarian Association to the Seamen at Holmes Hole, made a statement concerning the work in which he was engaged. Rev. Frederic Hinckley, of Dorchester, who was present as a delegate from the Norfolk Conference, addressed the meeting, and Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, spoke in behalf of that organization. Officers were chosen for the coming year, as follows: President, Hon. Seth Padelford, Providence, R.I.; Vice President, Captain Timothy Gordon, Taunton; Secretary, Rev. Edwin M. Stone, Providence; Treasurer, Thomas T. Potter, Fall River.

FAREWELL SERVICES TO REV. C. H. A. DALL on his departure for India as Missionary of the American Unitarian Association, were held at the Church of the Unity, Boston, on Sunday afternoon, April 11. Rev. Charles Lowe presided and addressed the meeting; and there were also addresses from Mr. Dall, William T. Brigham, Esq., of Boston, Rev. James Freeman Clarke, D.D., of Boston, and Rev. John H. Morison, D.D., of Milton.

Rev. WILLIAM C. GANNETT has accepted an invitation to take charge of the Society in Milwaukee, Wis., for one year, commencing with May.

Rev. FISKE BARRETT has resigned the charge of the Society in Chelmsford, Mass.

Rev. AUGUSTUS M. HASKELL has resigned the charge of the Society in Manchester, N.H.

Rev. GEORGE W. STACY has accepted an invitation to take charge of the Society in Sharon, Mass., for another year.

Rev. J. HERBERT SENTER has resigned the charge of the Society in North Chelsea, Mass.

Rev. WILLIAM H. THORNE (formerly a Presbyterian minister) has accepted an invitation to take charge of the new Unitarian Society in Philadelphia, Penn.

Rev. SAMUEL W. MCDANIEL has resigned the charge of the Society in Brighton, Mass.

Rev. WILLIAM H. KNAPP has accepted an invitation to supply the pulpit of the Society in Brunswick, Me., for several months.

Rev. HENRY F. EDES has resigned the charge of the Society in Sturbridge, Mass.

Rev. DAVID H. CLARK has accepted an invitation to continue the charge of the Society in Northumberland, Penn., for a year.

THE OFFICE OF REV. CARLTON A. STAPLES, Western Secretary of the American Unitarian Association, in Chicago, has been removed to No. 35, Madison Street; the Western News Company not being able to furnish sufficient accommodations in their new store.

ACKNOWLEDGMENTS.

1869.			
March 26.	From a friend		$1.00
April 1.	„	Society in Saco, Me.	46.22
2.	„	Miss A. C. Lowell, for Freedmen's libraries	30.00
2.	„	C. Du Bois, as annual membership	1.00
4.	„	Society in Peabody, for Mr. Dall's Hindoo Girls' School	100.00
7.	„	Society in Bernardstown, additional	6.00
7.	„	Rev. Stilman Barber, as annual membership	1.00
12.	„	Misses R. S. and A. C. Lowell, for tracts for Transylvania	50.00
13.	„	Society in New Bedford	300.00
13.	„	A friend, for India Mission	4.00
16.	„	D. H. Fitzhugh, Genesco, N.Y.	20.00
17.	„	E. G. French, Epworth, Iowa, through Rev. C. A. Staples	10.00
17.	„	Mrs. Theodore Cobb, as annual membership	1.00
20.	„	A friend, for India Mission	10.00
20.	„	Rev. G. F. Piper, as annual membership	1.00

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Edited by the Secretary.

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1869.

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OF THE

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stree Boston, where the SECRETARY may usually be found from 10 A.M. till P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.I till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lette for him, on business connected with the Association, should be addresse to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATIO BOSTON."

THE OFFICE OF REV. CARLTON A. STAPLES, WESTERN SECRETAR is in Chicago, Ill., at No. 35, Madison Street.

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, JUNE, 1869. [No. 6.

REPORT ON LOCAL CONFERENCES.

AT the meeting of the National Conference in New York, Oct. 8th, 1868, on motion of Rev. J. C. Kimball, it was resolved —

"That the secretaries of the various Local Conferences, with Rev. Mr. Scandlin of the Worcester Conference as chairman, be a committee to report on the condition and working of these bodies up to the present time, and to form and carry out some plan embodying the principles contained in the paper presented by Rev. Mr. Scandlin, for a more thorough organization in our separate societies, and for greater uniformity of action and efficiency in doing the work of the denomination."

At a meeting of the secretaries of the Local Conferences, held Feb. 16th, Rev. Messrs. Scandlin, Fish, and Lowe were requested to act as a special committee to prepare the report called for in the above resolution; and they would respectfully submit the following: —

HISTORY OF THE ORIGIN AND FORMATION OF THE LOCAL CONFERENCES.

At the meeting of the National Conference held in Syracuse, Oct. 10 and 11, 1866, Rev. E. E. Hale offered the following resolutions, which were adopted: —

Resolved, That we extend to the Maine Conference, and the New-Hampshire Association, our congratulations for the success with which they have entered upon the organization of their churches for missionary work.

Resolved, That for increased efficiency of denominational action, the Conference recommend the establishment of other Local Conferences, to meet at fixed periods, at convenient points, for the organization of missionary work on a plan similar to that of the Maine and New-Hampshire Associations.

Resolved, That the Council be directed to define the appropriate limits of such Local Conferences, and appoint at an early day meetings of the pastors and delegates to this convention, at such points as may seem expedient for the organization of missionary work in the regions which may be there represented.

Resolved, That the officers of the Western Conference be requested to make the necessary arrangements for such conferences within the Western States.

In accordance with these resolutions, the Council requested Rev. Charles Lowe, Secretary of the American Unitarian Association, to prepare the draft of a Constitution and a plan for the organization of such conferences. This draft was submitted to the Council at a meeting held Oct. 31, 1866, and, after some modifications, agreed to; and a committee was appointed to bring the matter before the churches, and to take measures for putting it into operation.

The action of this committee is embodied in the following Circular, which was sent to every society in our denomination eastward of the limits of the Western Conference:

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION,
26, Chauncy St., between Summer and Bedford Sts.,

BOSTON, Mass., Nov. 8, 1866.

CHRISTIAN BRETHREN, — At a meeting of the National Council of Unitarian and other Christian Churches, held in

Boston, Oct. 31, the organization of Local Conferences was considered; and, after mature deliberation, the undersigned were appointed a committee to prepare and present to the churches, in the form of a recommendation, the plan which the Council had there agreed upon.

In order to secure a more general interchange of views, and to ascertain more fully the wishes of different members of our body, the committee invited one or more of our ministers from every local association to meet and discuss the plan proposed. These gentlemen have met to-day, and concurred with the plan, which is accordingly herewith submitted.

1. It is proposed that the churches east of the limits of the Western Conference shall all group themselves, as may be agreed upon between the individual societies and the several Local Conferences, around the following centres; each one of these centres to constitute a Local Conference, to be designated by such local name as it may choose to assume.

1. Maine.
2. New Hampshire.
3. Vermont (including the Churches in Canada, if they decide to unite with it).
4. The Connecticut Valley.
5. North Middlesex, Mass.
6. South Middlesex (including Charlestown).
7. Suffolk County, Mass.
8. Essex County, Mass.
9. Norfolk County, Mass.
10. Worcester County, Mass.
11. The Plymouth and Bay Association, Mass.
12. Bristol County and Rhode Island.
13. New York and vicinity and the Hudson River.
14. Central New York.
15. The other Middle and the Southern States.

2. It is recommended, that, at the earliest practicable moment, within each of these limits, a movement shall be begun so as to secure a meeting for definite organizations, if possible, before the middle of December. It is desirable that in the

Almanac, or Year-Book, to be issued by the American Unitarian Association Jan. 1, the statistics may be given of each one of these Conferences.

3. In order to give as much uniformity as possible to the various organizations, the following plan for a Constitution is submitted for the consideration of the Conferences, — it being of course understood that it is only by way of suggestion; each Conference being at liberty to modify or to reject it, as it may decide expedient: —

PLAN OF CONSTITUTION.

Article I.

This Conference shall be called, "The ——— Conference of Unitarian and other Christian Churches."

Article II.

The object of this Conference shall be to promote the religious life and mutual sympathy of the churches which unite in it, and to enable them to co-operate in missionary work, and in raising funds for various Christian purposes.

Article III.

The members of the Conference shall be the pastor and six lay delegates (male or female) from every parish included within it.

Article IV.

The officers of this Conference shall be a President, who shall be a layman; two Vice-Presidents, one layman and one clergyman; six Directors, three laymen and three clergymen; a Secretary, who shall be a clergyman; and a Treasurer, who shall be a layman; said officers to be chosen annually, at a regular meeting of the Conference.

Article V.

There shall be not less than ——— meetings of this Conference every year.

Article VI.

The officers of the Conference shall meet at least once in three months to consult together upon the interests of the organization. They shall arrange for the meetings of the Conference, and have charge of its general concerns. They shall, after a careful survey of the field, assign to every parish included in the Conference a

certain district, conveniently situated with reference to it, over which its pastor and delegates shall be expected to exercise a special care.

ARTICLE VII.

It shall be the duty of the President to preside at all meetings of the Conference; in his absence, the senior Vice-President shall assume all the duties of the President.

ARTICLE VIII.

It shall be the duty of the Treasurer to receive all moneys of the Conference, and disburse the same under the direction of the Board of Directors.

ARTICLE IX.

It shall be the duty of the Secretary to keep a record of the meetings of the Conference, and also of the condition of the churches, and the various work of the Conference; and he shall report at least once a year to the National Council. He shall also keep himself acquainted with the opportunities for missionary work within the limits of the Conference, and aid, so far as he can, in promoting the various objects of the organization. He shall advise with the Secretary of the American Unitarian Association, and co-operate with him in the carrying out of the work. He shall receive from the American Unitarian Association, as compensation for his service, such sum as may be determined by the Conference, and by the Executive Committee of the American Unitarian Association, and shall, if feasible, act as a missionary of the Association in the limits of the Conference.

ARTICLE X.

Parishes may be admitted to the Conference by a majority vote of members present at a regular meeting of the Conference, after recommendation by the Board of Directors of the Conference.

ARTICLE XI.

Changes in this Constitution may be made by a two-thirds vote of the members present at any regular meeting, and all changes in the Constitution shall be made known by letter to the Secretary of the National Conference.

4. There are certain further recommendations and suggestions which the Council would beg to submit.

(*a*) Art. I. is framed so as to give a uniformity, simply sub-

stituting the local name for the word "National" in the title adopted by the National Conference.

(*b*) In regard to the frequency of the meetings, the Council feel strongly that one of the great objects to be gained by the proposed organizations is the renewed life and vigor which are to be acquired from mutual sympathy between the churches, and that this is greatly aided by such meetings as are contemplated. They would recommend that there shall be not less than two, and, if practicable, four meetings of each Conference every year. They would recommend that at these meetings all the various objects and interests of the denominations shall be discussed; that, perhaps, one of the meetings shall be especially devoted to the consideration of matters pertaining to the Sunday school; another especially to the subject of raising money for the American Unitarian Association; and that, at least once a year, reports shall be given of the condition of every parish, and of the missionary work within the limits of the Conference.

(*c*) Another suggestion is connected with Art. VI. of the proposed Constitution. Of course, nothing is to be done that shall interfere with the perfect congregational liberty of the churches. But it is hoped, that, so far as this will allow, the pastors and delegates of the various parishes will consent to accept from the officers of their own Conference the particular field designated by them, and co-operate in such missionary work within these limits as may lie in their power, — *e.g.*, to ascertain individuals and families of liberal views and sympathies, who are connected with no Liberal Church, and try to bring them into such relations; to organize Sunday schools and societies; to supply occasional preaching where there is promise of good results; to circulate our liberal literature; to seek out and encourage young men for our ministry; and in every way labor to advance the interests of the cause, and, within their own societies, to have charge of the work of raising money for the purposes of the denomination.

(*d*) It is intended by Art. IX. to suggest that the secretary of each Conference shall be the person especially responsible for the work of the organization; and it is recommended that

he shall receive a compensation for his services, either from the American Unitarian Association or otherwise, as may be deemed most expedient.

(*e*) It is further recommended, that, whenever it may be deemed advisable, a meeting shall be called of the secretaries of the various Conferences by the National Council, so as to secure a certain uniformity of action, and so as to afford to each Conference the benefit of the experiences of the rest.

The Council would earnestly commend these suggestions to the parishes for immediate consideration, and for such action as they may severally believe to be expedient.

We are, with sympathy and respect,

Very truly yours.

CHARLES LOWE,
WARREN SAWYER,
EDWARD E. HALE,
} *Committee of Council.*

It will be seen that all this was offered merely by way of suggestion. Afterwards, in the calling of the Conventions, the invitation was simply that they should come together "to *consider the expediency* of establishing a Local Conference." And, in like manner, in all the preliminary steps, care was taken to avoid whatever might seem like forcing societies into the organization or like a violation of their congregational independence.

Acting in this spirit, the Committee found on every hand entire readiness on the part of the churches; and the result was, that, on the 17th April, 1867, fourteen Conferences had been organized, in addition to the New-Hampshire Association and the Maine Conference, which were already established before the meeting in Syracuse, and which simply adopted such modifications of their existing Constitutions as seemed desirable for the purpose of uniformity.

The several Conferences thus formed generally adopted substantially the Constitution proposed by the Council, modifying it here and there in certain particulars.

Since their organization, the Conferences have met regularly, twice or three times or four times each year, according as their several Constitutions have provided. There have also been meetings of the various secretaries from time to time, held for the purpose of consultation, and to arrange together for a more systematic working. Eight of such meetings have been held during the two years, attended, on an average, by about twelve out of the seventeen secretaries of the Conferences lying east of the Alleghanies, to which this report mainly refers. These secretaries' meetings have been exceedingly valuable; and the comparison of views and experiences, for which they have afforded the occasion, has given the best encouragement as to the benefit to be expected from the conference system.

We attach much importance also to the proposal which has begun already to be carried out, that the secretary or some other representative of every Conference shall, if practicable, attend the meetings of other Conferences.

RESULTS OF THE LOCAL CONFERENCES.

1. When we come to speak of the results of the Local Conferences as thus far apparent, we have no hesitation in pronouncing far the most important the quickening influence they have had on the individual parishes. Of course, this is not easy to specify, or to note with the precision required in a report. And yet no one can have been conversant with the condition of our societies, without being satisfied that this good effect has been very great and unmistakable. We could easily point to instances where old established societies have developed fresh enthusiasm and activity; to others where societies that had seemed nearly dead have been revived and renewed, and others where new and struggling efforts have been encouraged and made strong in hope and purpose and

action, — all through the mere stimulus and friendly sympathy induced by these conference meetings and the interest kindled by the discussions. This general benefit is well stated in the Report of the Connecticut Valley Conference made in May, 1868.

"Our Conference is doing us a great deal of good in a variety of ways. 1. Our people are interested in the meetings. If they go once, they are eager to go again. It has come to be a thing looked forward to with pleasant anticipations. Where and when is the next Conference to be held? is the inquiry often made. It brings the people of our several parishes together, and makes them better acquainted with each other; and so establishes a new bond of interest among us. Pleasant acquaintances are there made, and lasting friendships established. 2. Then, again, the people are made acquainted with what is going on in the denomination. Its new enterprises and hopes and plans they hear discussed, and so catch something of the new spirit that is stirring among us. 3. Our work is far better organized than it ever was before. We know better where to work and whom to call upon. We have a survey of the whole field. We know better where it is worth while to attempt a new organization. 4. Our weak societies feel the influence of the Conference. They feel that there is a power behind them to sustain them. They feel that they are not alone, struggling on without sympathy, but that there are those who feel an interest in them, and are ready to help them. If they are in want of pecuniary aid or of a pastor, they know to whom to apply for assistance."

In order that this benefit may be fully enjoyed, it is, of course, necessary that the people in our parishes should be as generally as possible interested in them. The most urgent recommendation which the Committee have to make in reference to the Conferences is, that more pains be taken to bring them to the knowledge of our congregations. It has been a matter of surprise to see that while a portion in any society will be full of enthusi-

asm upon them, another portion will hardly know that they exist. We advise that before each meeting of a Conference, along with the notice, some account be given by every pastor to his congregation of its purpose and character; and that, after each meeting, *a report of it be given by the delegates, in every society belonging to it;* or, better yet, that the Sunday afternoon following, or some other suitable time, be devoted to a familiar presentation and discussion of the topics there considered and the work there proposed.

2. But the conference system has shown other and yet more tangible results. It has, to some extent, served the purpose of practical efficiency in action. For example: The collections for the American Unitarian Association had been made in a wholly unsystematic way, from the societies; and, among the first measures in connection with the Conferences, a plan was considered for systematizing this, and making it a regular part of the conference work. At one of the meetings of the secretaries, the subject was carefully discussed; and the amount which the churches had proposed that the Association should ask for, was apportioned to the several Conferences; and this being referred to the Conferences at their next meeting, in almost every case the Conference agreed to do its utmost to raise the amount.

It was expected that such a plan would require time in order to be fully realized; but it has already proved efficient to a most gratifying degree. In one of the Conferences, without any direct effort on the part of the officers of the American Unitarian Association, the full amount apportioned has been paid in for two successive years, and in others nearly the full amount. Experience has so far demonstrated the feasibility and the comparative facility of this action, that the Committee confidently urge

that those who have the management of the several Conferences will exert themselves to make the same success universal. The raising of our money for our various purposes may thus be completely systematized and regularly depended upon.

3. Another important result of the formation of the Conferences has been more system in the missionary work of the denomination. This result was aimed at, and to some extent realized, immediately on the formation of the Conferences, in so far that the officers of the American Unitarian Association, in directing their efforts and distributing their aid, consulted with the officers of Local Conferences, and availed themselves of their personal acquaintance with the position and needs of places within their neighborhood and jurisdiction. But this advantage has been gradually increasing by the maturing of plans for closer and more active co-operation. The Conferences have generally adopted plans for local missionary work. In these plans they aim to make every minister and every society interested to undertake such work within their own region of influence, and to report opportunities that may present themselves. At the meetings of the Conferences or of the Board of Officers, these reports are considered; and there have been between them and the American Unitarian Association such intimate relations, that, whenever occasion has required, the Conferences or their officers have been sure of the co-operation of the Association.

So excellent have been the workings of this arrangement, that recently plans have been made and partly put in operation for its yet more vigorous prosecution. The Executive Committee of the American Unitarian Association appropriated a sum of money to be used for missionary purposes, in connection with the secretaries of

Local Conferences: first, to enable the secretaries themselves to do whatever their parochial engagements might allow, and (wherever it might prove desirable) to procure assistants to act under their direction; second, to enable resident ministers to do the missionary service which their position might render possible; third, to employ ministers (or laymen or laywomen) for temporary service, or as regular itinerant missionaries, under the joint direction of the American Unitarian Association and the Local Conferences.

At a recent meeting of the secretaries, it was resolved that the Executive Committees of the several Conferences shall be requested to facilitate this work by a circular to the churches and communities.

Many illustrations could be given of what has been already accomplished in these various ways. Thus, in one instance, a parish once flourishing and influential had been brought by various circumstances into such impaired condition as to make many fear that its existence was imperilled. It was without a minister, had been very little brought into contact with the life of the denomination, and had therefore none of the consciousness of outside sympathy and support. At a meeting of the Conference in whose limits it was situated, words of friendly interest were spoken; and it was finally arranged that the ministers of the Conference should go and preach there in turn, their pulpits being supplied by the American Unitarian Association. The result of this has been to revive the hopes and earnestness of the society and give them new strength.

Without multiplying illustrations, however, we would simply say that this feature of the system of Local Conferences gives sure promise of most excellent results.

4. In some of the Conferences, especial thought and

effort have been directed to the development of life and efficiency in the several parishes. Topics pertaining to this important interest have been discussed, and plans decided on to be recommended to the individual churches. There has been ample evidence of the value of this work of the Conference. Many parishes have adopted plans of organized activity under the stimulus of such conference discussions, and of the example of other parishes there reported, helped also by the consciousness of acting in concert with associated churches.

As an example of this kind of action on the part of the Conferences, we may refer to the Report of the Worcester Conference made in May, 1868, and printed in the June number of the "Monthly Journal" of that year. By this report it appears, that at the second meeting of the Conference, after thorough discussion, a "plan of organization in societies" was adopted and recommended to its members. This plan was intended to "promote more intimate personal acquaintance and mutual co-operation among the members of our societies, . . . a more thorough and systematic training of the young in Christian faith and duties, and a more earnest and active interest among our people in advancing the cause of religion."

This plan contemplated not only effort within each society for its own upbuilding, but also "the purpose of drawing our laity into co-operative Christian labor by missionary work;" and measures were taken, by means of circulars to the churches, and reports from them to the Conference, to secure on the part of each society some active interest in the religious welfare of the localities contiguous to it. We shall presently refer more particularly to this topic.

5. In some of the Conferences, opportunities have been found and improved for associated action in the interests

of our cause. As an illustration of this, we may refer to the Suffolk Conference, whose effort has been especially in this direction.

As one instance of what they have been able to do, we would refer to the Free Theatre Preaching which this Conference inaugurated, and which may be fairly regarded as one of the results of its organization.

Another instance is the formation, under its auspices, of a society called the "Suffolk Union for Christian Work," which has already effected important practical measures, such as would have been impossible except through the power which comes from combination of effort.

We would call especial attention to this feature of the conference system. The importance of the principle of co-operation can hardly be overestimated; and the present aspect of our cause is such as to make it especially desirable that it should be so far as possible used to increase the influence of our churches and to carry forward our common work, and to give to our doctrines and principles the power and prevalence which they are fitted to command.

CONNECTION OF THE CONFERENCES WITH INTERIOR PARISH ORGANIZATION.

The Resolution under which we are acting instructs the Committee "to form and carry out some plan for a more thorough organization in our separate societies, and for greater uniformity and efficiency in doing the work of the denomination."

In response to this, the Committee would say that in many societies plans of organization have long existed. Some have been published in the "Monthly Journal" and elsewhere, all of which are good. Moreover, there are differences in the circumstances and character of dif-

ferent societies, which make it proper and desirable that the plan adopted in any one should be arranged so as to be adapted to its condition. This being understood, the Committee would submit the following, which may be suited to most societies: —

PLAN OF ORGANIZATION.

1. There should be, first, a Committee on the Sunday School, of which the superintendent shall be chairman. Its duties shall embrace all pertaining to its organization, efficiency, and wants.

2. A Committee on Missionary Work. Its duties shall consist of the distribution of our religious literature, ascertaining the actual religious wants of the town, the attendance or non-attendance at church and Sunday school, reporting these facts to the Advisory Committee.

3. A Committee on Charity, whose duty it shall be to take measures to relieve the suffering and needy, and promote other objects of Christian benevolence.

4. A Committee on Social Evils, whose duty it shall be to take note of any evils existing in the community which by combined effort might be redressed, to devise means for such redress, and to lead the society in the work of social reform.

5. A Committee on Denominational Action, whose duty it shall be to keep the society informed of all matters of interest to the denomination; *e.g.*, of the action of our various denominational organizations, and of the new opportunities which from time to time present themselves, and the new kinds of effort which are from time to time entered on.

6. A Committee on Christian Fellowship. This Committee shall extend the hospitality of the society to strangers, aiding any wishing to obtain pews, and promoting the mutual acquaintance of pastor and people. They shall take an interest in those leaving the society, seeing that they receive a letter of introduction to the society of our faith where they may be going, or the one nearest to that point. They shall devise means for the protection and improvement of young persons, and also for strengthening the society by the introduction of new members.

7. An Advisory Committee, composed of the chairmen of the other committees, over which the pastor shall preside. It shall be their duty to consult upon the general interests of the society, discussing means for its prosperity, marking out the stated times in the year for denominational and philanthropic contributions, and the objects for which appeals shall be made; and also to consider the best means of promoting a pure social life, and generally to aid the pastor in his work.

These committees shall hold stated meetings; and it is suggested, that once a month the hour of afternoon service, or else some evening during the week, be devoted to a general meeting of the congregation, to listen to reports of these Committees, and to discuss the topics which they may present.

We would lay particular stress on the suggestion that the various committees hold stated meetings, and that they regularly report to the society and that opportunity be given for a familiar discussion before the society of whatever they may be led to suggest. Without this, there is danger that the interest will abate; and, besides, it is only thus that the society, as a whole, can derive the benefit which is desired.

Furthermore, we would say that, in most cases, the successful working of the organization requires constant and earnest effort on the part of the minister. He must not be discouraged if he finds that the committees do not act as eagerly as he supposed they would. He must accept it as his part to insure promptness of action and the assumption of work by those who are appointed. Let the minister have real faith in it, and he can train up in his church true co-workers and supporters; but he must remember that it is in some sort a process of educating them, and he must be patient if, for a while, the thing does not realize his hopes. It will usually depend on the pastor very much whether this organization shall be merely a plan on paper utterly inefficient, or whether

it shall indeed constitute a living and working Christian church.

In regard to the best means for securing "greater uniformity of action and efficiency in doing the work of the denomination," we would add, by way of suggestion, a passage from the report of the Secretary of the Worcester Conference, explaining what has there been attempted.

To insure attention and continue the work, the following questions were sent to each parish as a basis for their annual report to the Conference, and as a measure to find the opportunity for missionary work in their own local surroundings.

QUESTIONS ON ANNUAL REPORT OF SOCIETY.

1. Legal name, and date of organization of society?
2. Number of families that are regular worshippers, with addition or loss during last year?
3. How many church-members, or communicants?
4. How many and what services are held on Sunday, and what meetings during the week?
5. Known causes of prosperity or decline of the society? Any other particulars which will be of interest, and help to show its condition? And any suggestions as to the way in which the Conference can be of service to the society?
6. How many teachers and how many pupils in the Sunday school, with addition or loss of last year?

QUESTIONS AS GUIDE TO MISSIONARY WORK.

1. Population of town?
2. Proportion of population outside of all religious societies?
3. What religious societies in town, and average attendance of each?
4. Number of villages (in town) of sufficient importance to have a store, post-office, or public hall; and how many of said villages are without any religious service?
5. Can you give the names of any families of liberal faith in neighboring towns where there are no liberal societies?
6. Have you organized your society on the plan recommended by the Conference?

This looks to the disciplining of the forces *now in the field*, to an orderly arrangement for co-operative Christian labor.

We need organizing, — a common plan for our common aim, and the confidence which it gives of mutual dependence and support. Thrill the body with this spirit, letting it see distinctly that which it is called to accomplish, — 1. In parish relations; 2. Then in local neighborhood toil. Discipline the lay element of the body in these familiar spheres, and you will fit them for an advance upon the outworks and strongholds of error, bigotry, and crime in the world.

As a Conference, we find ample work in this direction still, and receive from it a quickening of religious zeal, growth of Christian confidence and harmony in our co-operative toil, with a joy from intercourse and communion heretofore unknown among us.

More than one-half of the societies in the Conference are organized, and some stirring actively in the toil, — making our proportion of the sum needed for the general missionary work of the body easier in its attainment, more certain as a fact.

In the two years of our organized existence, our contributions to the American Unitarian Association, and to other objects religious, benevolent, and educational, have much more than doubled.

While we accept and follow the common work of the other Local Conferences, this report touches the feature that has been at the basis of our toil from the beginning.

The Committee have thus endeavored to comply with the instructions that were given them, and respectfully submit this Report to the Secretaries of Local Conferences, and through them to the National Conference and to the churches.

WM. G. SCANDLIN,
WM. H. FISH,
CHARLES LOWE,
} *Committee.*

MISSION OF THE AMERICAN UNITARIAN ASSOCIATION TO THE SEAMEN.

REPORT OF REV. D. W. STEVENS.

TISBURY, April 22, 1869.

To the Committee of the American Unitarian Association, on the New-England States.

GENTLEMEN, — A year ago to-day you were pleased to make an appropriation of five hundred dollars towards my salary, "for one year," as pastor of the "Church of the Unity of Tisbury;" "the same to be considered in part as aid to the society, but in consideration also of missionary service to be performed" by me, "on Martha's Vineyard, and among the shipping in the harbor of Holmes's Hole."

I hereby present an annual report of my work the past year.

As you are aware, I am the first distinctively Unitarian minister ever settled on Martha's Vineyard, though the Rev. Joseph Thaxter, formerly of Edgartown, was in reality a Unitarian. The newly organized society in this place labors under the usual disadvantages of new Unitarian societies organized in places where a large portion of the community are opposed to Liberal Christianity. The society here is in a hopeful and prosperous condition, all things considered. Prejudice against it has softened very much the past year. Should the bond of union remain unbroken in the Unitarian society here, it will eventually grow into a full organism, with a self-sustaining power sufficient to exert a liberalizing and salutary influence over all the Vineyard.

Since my connection with the society, I have preached two sermons a Sunday, besides teaching a Bible-class, and performing the usual duties of a settled clergyman. For the benefit of the Sunday school, there was a very successful pic-nic, last summer, in a pleasant grove near the camp-ground, notwithstanding our school was not invited to attend what was called an "evangelical union pic-nic," comprising all the Sunday schools on the island, except the Unitarian. Through the kindness of the Secretary of the Sunday-school Society, over one hundred

and sixty volumes of second-hand books, some of which are nearly new, have been added to the library of our Sunday school, free of expense. We have had some teachers' meetings. The school as well as the society is small, as is usually the case with new societies, though our congregations sometimes number more than a hundred.

The first Sunday I came to the island to preach, I wrote a circular containing, in brief, some of the leading religious opinions of Unitarians, and the society had a thousand copies printed for gratuitous distribution in behalf of Liberal Christianity. They accomplished a good work. Several months ago I delivered in a public hall here, a lecture on Unitarianism, which was well attended. Recently, I have commenced a course of doctrinal sermons to be delivered every Sunday evening in our church, until the close of the course. There are several earnest workers in our society who render very valuable assistance in promoting religious freedom.

Soon after the publication of the circulars to Liberal Christians, I had printed at my own expense two thousand copies of invitations to seamen in the harbor near here, to attend public worship in the Church of the Unity. They responded cordially to the invitation; but owing to the fact that no provision was made for visiting seamen in the harbor, except what I made at my own personal expense from time to time, in borrowing boats, and hiring persons to conduct them in the harbor among the vessels, the burden grew too heavy to be borne by one whose salary is only a thousand dollars a year, and where family supplies are more expensive than in the city of Boston. Consequently, this very important part of my mission has been very much neglected the past year. Recently, the want has been partially supplied by a very pleasant incident. Unsolicited and unexpectedly, I received a generous donation from the Sunday school to which I belonged, more than a quarter of a century ago, in my native town of Marlborough. With this donation I purchased a mission-boat for visiting sailors in the harbor, and carrying to them Bibles, tracts, and other publications useful to seamen. In addition to this small boat, suitable only for use in mild weather, a large sail-boat is needed for rough

weather, which would incur an expense of several hundred dollars, besides requiring an experienced boatman to manage it.

To be interested, seamen must be met on their own ground. To be drawn to public worship, they must be invited from Sunday to Sunday. Very many have the impression that they are not wanted where other people worship God. Consequently, thousands, every year, remain on board their vessels in this harbor on Sundays, without going to any place of public worship. The grand opportunity for doing good in this direction may be inferred from the statement made to me by the reporter of the Boston Associated Press, for the past year, who said that from his records it appeared that about twenty-five vessels anchored daily in the harbor the past year. Allowing six persons to a vessel, the number of seamen in the harbor during the year was more than *fifty-four thousand.*

Many of these coasting sailors are men of good education, and they are blessed with practical common sense. They have seen enough of the world to be ready to receive rational views of Christianity. In point of fact, pietism has no abiding-place in their hearts. They respond to practical Christianity with a warmth of devotion that gives new life and value to the teachings of Him who went about doing good, as the author of Christianity. The character usually given to sailors is a most unjust and indiscriminating one. The generosity of their hearts is more than equal to that of many other classes of mankind. Some sailors are low and degraded, so are some who pretend to be very pious.

Recognizing the fact of the general intelligence of the seamen entering this harbor, I began to consider the best means for gratifying this intelligence and promoting its growth. Accordingly, the idea of establishing a Sailors' Free Reading-room and Library, at some convenient place, was conceived. For this purpose, in June last, a small lot of land, with an old, dilapidated, filthy building deserted by both man and beast, was secured on the west bank of the harbor, nearly a mile from the village, towards the light-house, on the West Chop. With small means of my own, I commenced operations of purification, and continued until I was obliged to call for pecuniary

assistance. I made my condition and wants known to the Secretary of the American Unitarian Association, from whom I have received many kind favors. He gave me to understand that the Association could not do any more for my mission at that time; and that I should have to solicit aid personally, in order to carry out my plans, which he approved. The idea of begging, even for a benevolent purpose, was most sickening to my feelings, which are hardly convalescent now. It was new business for me. However, I began to move in one of the best places in the world for benevolent enterprises, the good old city of Boston. I remember well the first benefactor to the cause under notice. I have his name on paper, and his words of good cheer in my heart. The latter will remain a secret for ever; the former, with other names of generous donors, I intend to present to the public at some future time, as friends of our much neglected seamen.

Omitting to mention many incidents, pleasant and painful, encouraging and discouraging, such as usually belong to all operations requiring the aid of Mammon for support, we will recross Buzzard's Bay and the Vineyard Sound to the Vineyard itself, and see what progress has been made on the Reading-room.

On the Fourth of July last, a flagstaff, about sixty feet long, was raised by the aid of sailors, on the north end of the building we are about to look into; and a United-States flag was hoisted. Within, the "Christian Register," the "Boston Daily Advertiser," and a few other newspapers, were placed on file. Ever since that time, the Sailors' Free Reading-room, at Holmes's Hole, has been open to the public. On the twenty-seventh day of the following month, there was a public dedication of the building, to which all the benefactors of the institution were invited, unless some were omitted by mistake. A full account of the dedication appeared in the "Monthly Journal." The Secretary of the American Unitarian Association was present, and also one minister from Boston, the Rev. Dr. Gannett, to whom I feel a far greater indebtedness than I can possibly express, not only for the personal sacrifice he made in coming to the island, but also for the many valuable favors he has conferred on me since the dedication.

We must pass from that time to the present without note or comment, and inquire how the Reading-room looks to-day. The house is almost precisely in the same condition now that it was at the time of dedication, — unoccupied by any family, — making it necessary for me to walk four miles a day to open and close the house. But there has been a large increase of books, pamphlets, periodicals, newspapers, charts, and other documents useful to sailors. Through the kindness of Professor Benjamin Peirce, of Harvard University, more than forty excellent charts of the Coast Survey have been placed in the building. Lists of beacons, buoys, light-houses, floating lights, &c., on the Atlantic, Pacific, and Gulf Coasts of the United States, have been furnished by Commodore Blake. To these conveniences a standard mercurial barometer has been added.

The library contains about two hundred and fifty bound books, besides several hundred pamphlets, some of which are for gratuitous distribution. The Reading-room is supplied regularly with twenty-five different newspapers, including dailies, semi-weeklies, and weeklies, giving all the marine news from St. John, N.B., to Baltimore, Md., besides representing the religious views of eight Christian sects. The Room is also supplied with several monthly magazines. All the conveniences for writing letters, including stationery, are kept in the desk; and a United-States mail-box is confined to the outside door, from which letters are carried daily to the post-office. About one hundred and seventeen feet of a new and commodious boat-wharf, in front of the building, is finished. A grant from the legislature has recently been obtained to extend the wharf five hundred feet. When completed, it will be by far the best wharf of the kind on the Vineyard. It may be known dark evenings, by a red light. The expense of extending this wharf to a depth of water sufficient to secure the full confidence of seamen landing at all seasons of the year, and in all states of the tides, will be much greater than any thus far incurred in any operation connected with the establishment. The amount has been estimated as high as two and as low as one thousand dollars. The actual cost will depend very much upon the nature of the ground over which the wharf will be extended.

The necessary means are not yet secured for the imperative work in order to make the institution above and independent of all adverse influences.

The erection on the premises of a Bethel, an amusement-room, and a workshop larger than the present one, would be productive of much good to mariners, besides bringing the institution far nearer completion.

The enterprise has been carried on mainly under the auspices and by the benefactions of Liberal Christians, which will be noticed more fully in a future report, after contingent and promised donations have been received, and the absolutely necessary work, already begun, has been finished. For the expense of the whole enterprise of establishing the institution, I am personally responsible, with no other bond of security except the generosity of noble hearts, such as have thus far most graciously responded to my calls for aid without subjecting my mission to a menial beggary. I have received presents all the way from one book and a few cents up to twenty-five volumes and three hundred dollars, from the Channing Conference, which has recently voted three hundred more, — the largest donation from any one source. Should I attempt to express my gratitude for the early and timely aid of the Conference, my language would appear extravagant. The same would be true in relation to the munificence of some private friends of the institution, who have placed a perpetual seal on my lips, both as to their names and the amount given.

By saying that the enterprise has been sustained by Liberal Christians, is by no means equivalent to saying that the institution is sectarian: far from it. As has been said, eight religious sects are already represented in the establishment by their respective religious publications, regularly received. The whole concern will be conducted on the broadest prineiples of humanity, under the providence of God.

Besides work for the Church of the Unity here, and work on behalf of seamen, the past year, I have done something for popular education and the general intelligence of the people of the town. I have not only attended educational meetings and taken part in several discussions on topics pertaining to

common schools, but I also delivered the "associational" address at the last meeting of the "Dukes-County Educational Association;" and I have recently closed a course of seven lectures on literary and scientific subjects, in a public hall in the village.

All the foregoing labor has been performed without any regularly hired help, either in-doors or out, and without the use of either horse or carriage, only when dire necessity compelled an occasional hiring. I have had no time to go either a hunting or a fishing, or even to dig for the petrified bones of extinct monsters on Gay Head. And rather than write any more now about myself, I shall close this partial and imperfect report; and, for further information, I would extend a cordial invitation to all the friends of my mission, those named and to be named, to "come and see."

Respectfully submitted,

DANIEL W. STEVENS.

THE WORK IN WILMINGTON, N.C.

[It will be understood, that the work in Wilmington has been so enlarged, partly by the increased support of the Soldiers' Memorial Society and our Association, and partly by the aid received in Wilmington and from the Peabody Fund, that, instead of having Miss Bradley alone, as at first, there are now two schools, with three teachers in each; and Miss Bradley gives her whole time to the general superintendence of these, and to the Sunday school which she has organized, and which she has made exceedingly efficient.

We have received reports from five of the teachers under Miss Bradley, one of which is given below.

We are also glad to be able to print an extract from a letter received from Miss L. Crocker and Mrs. E. D. Cheney, who, as officers of the New-England Freedmen's Aid Society, have made a tour through the Southern States, visiting schools; and who, at our request, went out of their way to examine and report upon Miss Bradley's schools.]

Extract from Letter of Miss L. Crocker.

GOLDSBORO', N.C., May 13, 1869.

MY DEAR MR. LOWE, — While we wait here five or six hours for the train to Newbern, I will write you a brief report of our

day at Wilmington. Miss Bradley does not feel that we had time enough to see her work, and we should have been glad to stay longer. We are quite sure, however, that our recent experience enables us to judge fairly of the merits of a school by a few hours' observation.

We were disappointed that we could not reach Wilmington in season to see Miss Bradley's Sunday classes, because we believe her missionary work a peculiar feature; still, one needs but to see and talk with her to realize the inspiration of her teaching, and to believe that a truly religious spirit pervades her whole life, and flows out to all who come under her influence. We visited first the Union School, established by her when she went to Wilmington, and where, till this year, she has labored every day, and been the principal teacher. There we saw abundant evidence of her moral influence and intellectual ability. She has governed by gaining the love and co-operation of her pupils, and presented us with one hundred and fifty-six living arguments of good discipline without whipping. Perfectly wild and ungoverned children when she took them, they seem to love to do right now for its own sake and Miss Bradley's, without coercion. One must look upon this school to understand what this statement implies. The children did not bring healthy minds in healthy bodies to be moulded and developed by her loving spirit. They are even now a pitiful-looking set, — many of evidently low organization, and poorly fed and cared for.

We are glad to tell you that the school is fully up to the times in its class methods, and that the intellectual results of two years' work are as satisfactory as you could desire. This opinion is based upon a mere glimpse, but I have no hesitation in giving it.

We saw also the Hemmenway School, recently established, and which has had Miss Bradley's superintendence only. It has not been organized long enough yet for its teachers to have the power over it that is apparent in the other school; but Miss Bradley is well pleased with the progress made, and feels that its principal is working with her to make it as thoroughly a missionary field as the Union School has become.

The new school-house is convenient and well arranged; and Miss Bradley is justly proud of it, — built and paid for by her own exertions.

Report of the Teacher of the Second Division Union Grammar School.

My division numbers fifty-five, and the absent marks are very few. These I have found, after calling at their homes, are obliged to stay away, either from sickness in the family, or from some necessity. Thus, they show themselves earnest and enthusiastic about school.

I have visited thirty-seven families, some of them sending two or more children to our school. I hear from every side, not only from the poor classes, but from the educated people of Wilmington, of the good Miss Bradley has accomplished here. She has gone among them, telling them how to keep their houses and children neat, and has given them some ideas of living, which they never had before. I find very little real want among them; and it is a fact, that since Miss Bradley came here, they have been more industrious, and each year have needed less from others. There is but one case in which I have given an article of clothing. That shows an amount of enterprise which these people have never shown until Miss Bradley came among them. There is no profanity heard about the school-house, and I have *never* heard a boy swear since I have been here. Now, the work is to carry on what she has begun here. There is much, much to be done; and I hope the philanthropic people at the North will lend their aid in continuing so necessary a work.

One can but feel that this mass of little people are one day to make a lasting impression upon the South. Their influence is to be felt through all the future, and the North are to decide what that influence shall be.

One day, when the Boston desks were being fitted into our school-room (which are the wonder of all the people here), we visited the Hemmenway School at the other side of the city. The school numbered one-hundred and forty-five, and is in charge of Miss M. A. Howe, with two assistants. The school-

house is remarkably light and cheerful, being entirely new, and the scholars are of a higher grade; that is, a trifle higher class than ours. Some of the scholars have been in pay schools; and, although they have not been under a good drill in those schools, still it gives something to start upon this year, and makes the new school take a place with the old. My regard for Miss Bradley increased when I looked over that airy school-house, which she had built by her own exertions, and the much good it had done already; and I knew those happy little faces repaid her every time she looked at them.

Our schools have reached a degree of notoriety, so that people are taking their children from pay schools, and entering them in ours. We have had a good deal of company in school, of gentlemen who are interested in the work, and we have received much encouragement from them.

We have a sabbath school on Sunday afternoons, which Miss Bradley presides over, and which draws in a large number of men, old and young, as well as children. I have been particularly struck by the attention which they gave to her explanations of the Bible, and cannot but feel that ideas are being planted which will some time blossom into fruit. I have a class of small children, the same who attend our day school; and I find my class in Sunday school a very happy feature in my work here.

There have been in the Union Grammar School two hundred and ten different scholars since November.

COLORED SCHOOL IN WASHINGTON, D.C.

EXTRACT FROM LETTER OF J. R. FLETCHER.

WASHINGTON, D.C., April 26, 1869.

DEAR SIR, — Believing you will be pleased to know of the steady progress of the good work here, I will endeavor very briefly to inform you of the branch under my own immediate supervision. In the Massachusetts (night) school for colored

adults the interest is steadily increasing, with the members of the class under my own immediate charge.

They are making good progress in the power of fixing the attention, the very foundation, in my judgment, of all intellectual culture, discipline, and power. This is an acquisition in which all pupils in the schools here, both white and colored, are very deficient. It is a slow and tedious process, but one that is particularly important just now with these people, in the first flush of liberty and ardent thirst for knowledge, and when there are so many things to be taught. My efforts at present are directed to the work of laying a foundation to build upon, by giving them a thorough and rigid drill in the elementary principles of language, elocution, and mathematics and geography, improving the opportunity, as it offers, for moral and spiritual culture, taking special care to develop the reasoning faculties. I have in the class two or three young men of more than ordinary natural ability, and who, if opportunity offers, are destined to exert a wide influence for good. Mr. ———, of whom you have several times spoken to me, is one of them. He brought me a letter of introduction from Miss Smith, Sumpter, S.C.

I am forming a class of this material in our union sabbath school (white), which meets in the City Hall on Sunday morning, for an hour and a half, under my own charge; and among them is one who is a member of my class in the night school, and a teacher Sunday afternoon in a Baptist sabbath school.

Yesterday, two of this class began in my colored sabbath school in the afternoon, the work of the teacher, very successfully.

Suitable books for a library for a part of both these schools are very much needed. If you thought it advisable, and that an appeal to our people, through the "Christian Register," for books, where schools are making new purchases for the spring, and have those which have been read by their scholars, so that they might like to help us, would be available, I would make the attempt.

I cannot conceive of a place where they would do more good than in this school, where we have one hundred and thirty

scholars, old and young, and these classes as keen and active as any I ever met, and with faithful, earnest teachers, and in the very midst of those who deny to us the Christian name. Please give your advice on this subject.

We hope, by God's blessing on our humble labors, ere long to prepare the way for the use of a free library of books of larger size and deeper thought; for this intense eagerness for books must be turned to account. These people are quite unlike our laboring community at the North (I mean, of course, the unlettered). One good reader can hold a little audience in the closest attention.

Very truly yours, in Christian friendship,

JOSIAH R. FLETCHER.

Rev. C. LOWE, Secretary A.U.A.

THE LORD'S SUPPER.

BY REV. EDWARD E. HALE.

THE service of the Lord's Supper is simpler and more natural to Liberal Christians and Liberal churches than it can be to any others.

We look at the service from a position so different from that of other Christians, that a great deal in their books of devotion regarding it does not meet our purposes; and almost all which is said in their instructions to the young regarding it, is foreign to our system of religious education.

For the same reason, it will prove, I think, that as liberty of conscience gains its true place in Christian faith, the Lord's Supper will unite more and more participants; and that they will take a more real satisfaction in a service which is in itself the most simple and natural.

In proportion as the Christian world abandons the effort to state in words ideas which transcend words; in proportion as Christian men, who have different gifts and different duties, abandon the effort to make one statement of an average Christianity which shall satisfy all; in proportion as races of differ-

ent temperament and education are willing to admit that they differ, and as they shall seek unity of spirit in diversity of creed and ritual rather than in a galling uniformity; in proportion, that is to say, as the Christian Church becomes more liberal in its verbal statements of doctrine, — it will also become more attached to those visible symbols of its common faith, hope, and love, which do not require the machinery of words. This is just as we have seen in our armies, officers and men uniting to the death in allegiance to the flag, who could not unite in any verbal explanations of the requisitions of the Constitution.

In proportion, again, as the claims of a special hierarchy of preachers or priests, to be considered "the light of the world," or "the salt of the world," in virtue of some preternatural ordination, fade out of memory; in proportion as the whole body of Christians — saints and sinners, well and sick, weak and strong — understand that all who have been born into the church have duties in the church intrusted to them, — in that proportion will a visible symbol or service of communion, uniting all in the same office, gain new hold and more influence among Christian men.

In proportion, again, as the church abates in its desire to unite that communion service with a statement of theology, or a profession of sanctity; in proportion as it invites, to its services of communion, people who are as weak as Peter was, and as faithless as Thomas was, — will a share in this service of communion become more and more a natural part of the religious training of men's lives.

Other sections of the church may deal as they can with the difficulties with which they have surrounded the communion-table. Let the Church of Rome settle for its communicants as it can the distinction drawn there between priest and layman; let the churches which have scholastic creeds settle as they can the distinctions to be drawn between persons who can understand those creeds and those who cannot; let the churches which divide the world between the saints who have had a specified religious experience, and all other unconscious men, make such provisions as they can for maintaining a service of communion among a

separated fraction of Christ's brethren and sisters: the other churches, which have no written creeds, and which believe that all men born into the church should be, according to their power, Christian ministers, will always enter with special ease upon the communion service, and will, most naturally, feel that it is a service particularly their own.

In the midst of the infinite variety of religious meditations, services, and duties, there comes in, from time to time, this special service, devoted to Jesus Christ, the centre of the Christian system, — the centre, according to Christian philosophy, of all history, — and the source of all that is peculiar in our modern life. Whatever question preacher or worshipper may have on any other occasion as to the fit theme for meditation, prayer, or resolve, there is no such question here. This service takes care of itself, suggests its own topics, and, as to methods of administration, admits of as much diversity as exists in the hospitalities or in the conversation of any gathering together of friends. All other religious services must be tinged with that peculiar sentiment of awe or amazement which attends of necessity the communion between limited beings and an infinite God, when, in the restricted language of the earth, men speak of the realities of heaven to the God of heaven. But the communion service, so far as it is a service of commemoration, recalls the memory of events which passed on this earth in the machinery of human lives. It recalls words which were spoken in human language, and understood by the men who heard them. It is, therefore, the most simple of religious services. It is to be approached with the same readiness with which men approach the service of prayer, of reading the Scripture, or the conscientious discharge of any other religious duty. It is a service simple in itself, — one which calls more naturally on men's hearts, and is more in accordance, indeed, with their daily habit in other things which are dear to them, than is any other of their special religious duties.

It may be granted, that, if Jesus Christ had only brought a code of laws into the world, the people who accepted that code might have obeyed it, and carried out its directions of ritual, without a special service in his memory and honor, as the Jews

fulfilled the law of Moses without any special tribute dedicated to him. But as the Son of God brings the world more than law, as he brings it a New Life, which, in every necessity of society, uplifts, purifies, and increases the life which it finds in the world, a special service consecrated to his life is a characteristic service, — a service necessary for the completion of any Christian ritual. To reproduce his life in all its energy and in all its tenderness is the perpetual office of the church. It would fall short of that office if it simply studied his words, or worshipped his Father, or carried out the charities between man and man which he enjoins. The New Life, and "abundance of it," make on all men who pray for a future better than to-day a requisition for some form of religious observance which shall be quite independent of services of worship, of resolution, or of philanthropy. And this is only to say in abstract words, and therefore coldly, what he said personally, and therefore tenderly. He was going away; but he could not bear that they should forget him. It was not enough that they should obey him, not enough that they should take his name. They had loved him, and he begged them to love him still; and, though he left them for higher service, he begged them to remember their best friend after he had gone.

In proportion as the service of communion is devoted thus to its own office, — namely, the memory of our Lord, and the reproduction of his life in ours; in proportion as it is separated from questions of doctrines, of casuistry in practice, from the searchings of hearts anxious lest they have failed before God, — does it become again what the first fathers found it, and what we must suppose our Saviour hoped it might be. At an annual Thanksgiving feast, he asked those from whom he was parting, not to forget him, but by a special memorial symbol, from time to time, to remember him. There is no gathering together of friends, who meet in a serious spirit, where this symbol is not perfectly in place. More easy is the right renewal of the service than it is to found any other service of the church; and therefore I shall always beg my young friends, who, in our modern emigrations, find themselves planted in some wilderness just opened to human life, to continue this

service, though they be debarred all other public offices of religion. They may not have a church; there may be no one willing to preach; there may be no one who feels competent to offer the prayers of an assembly: but even in such a wilderdess, though there should be only the two or three together which constitute a church, they may yet break bread in memory of him who asked them so to remember him.

When I have said this to any friend, I have not been surprised if he was frank enough to reply, that he had no such real sense of Christ's existence, far less of his character, purposes, method of work, and influence, as I supposed; that such an idea as mine was rather ministerial and scholastic, and that it did not enter into the range of his own motives of life. I say, I have not been surprised at any such acknowledgment. I think most religious books which have been written have tended to make Jesus Christ the most unreal being in history; and therefore I cannot be surprised that to many men, perhaps to the majority of men, in most communities, his life and work in this world are far less matters of real and adequate belief than the life of any other character in history. I believe there are multitudes of well-meaning men and women who hear the verbal appeal made to them, to "come to Jesus," in dumb amazement, without the slightest conception of what is intended. But to any one who is frank enough to acknowledge to me that his Saviour is not a real person to him, I have only to reply, that I do not know why he should expect to have a vivid idea of the Saviour's personality and real being. If he do not make it a special subject of thought; if he do not attempt to bring it into memory, to set it in the light of to-day, so that he may know what the Saviour would say if he were in Boston; if a man do not attempt to go back to look at his Saviour in the light of Galilee and Judæa, so that he may know what he would himself have said or done if he had heard the Sermon on the Mount, or had witnessed the Crucifixion; if a man has not attempted to remember his Saviour, and to make his life real, — he cannot wonder that that life is not real to him; that it is only a dream or abstraction. If he do make that effort, if he do accustom himself to call his Saviour

as a personal guide into his daily duty, why, he joins in the communion of the church, — but sometimes he prefers to do it in his closet, instead of uniting in the service, hallowed by the memories of centuries, which the Saviour himself suggested, when, in the upper room, they met together for the last time.

And, indeed, I am meeting, in every day of my life, excellent Christians, who will not, or do not, take those inexpressible blessings of a Christian life which they might have, if they would only close their hands upon them. I meet people who deny themselves most gallantly; who work for the world at large, steadily, and of course; who love their meanest brothers and sisters with more demonstration, and, as I think, with much more intensity, than they love themselves: of such people, I know they "have been with Jesus," because they bear exactly the test that he proposed; namely, because they love each other. I know that they are Christians of a very high type, very near his heart, and very strong in the strength he left the world. But they, because of some tangle which nobody can explain for them, and which they will not cut, are always trying to persuade themselves that they do not belong to his church, must not use its privileges, must not seek the strength of mutual sympathy which springs, of course, from its communion. None the less are they members of his church; none the less do they give it strength, and receive strength from it. If only they could receive, at the same time, comfort, hope, and joy.

Young people ask me when they shall make their first communion. I only know that this time may be so postponed that they shall lose much pleasure, much comfort, much strength. I know no Procrustean rule for it. Just when active life opens on us; when one finds himself his own master for the first time; when he has to do what he thinks right, and can no longer ask his father and mother what they think, — just at that turning-point of life is, very naturally and happily, the moment when most persons first partake of the communion. That is the triumph moment of life, if only they gain infinite strength for it, and it seems to me the ripe moment for this service. This service helps them, that, as they enter on life, it may not

be life unguided; that, in the first discovery of their own weakness, they may know the wonders of divine strength; and that, in any moment of loneliness, they may know how great a blessing we have, in our union as one church, of so many children of God.

LIBERAL CHRISTIAN MOVEMENT IN SWITZERLAND.

We give below the correspondence which has been had with the leaders of the Liberal Christian Union in Switzerland. We hope at some time to present a sketch of this movement, so far as we have been able to understand it, through the various documents connected with it which have been sent to us. Want of space prevents our doing more at this time than to mention that the ideas which are at the bottom of it, appear to meet with a welcome all though the Protestant cantons, wherever they have been preached. The eagerness of their reception indeed is very remarkable, and that not alone among the class whom we characterize as the unchurched, but even more, perhaps, among those actively connected with the evangelical churches. One hundred and fifty of these churches are said to be more or less fully in sympathy with them.

(Translation.)

NEUCHATEL, SWITZERLAND, March 26, 1869.

SIR, — We have for a long time been seeking the means of putting ourselves in communication with the Unitarian Christians of America. We have now learned, through the Review published in Paris by Pastor Martin Paschoud, the way of doing this; and we hasten to take advantage of it by sending to you the assurance of our sympathy and regard, and of our desire to secure, so far as may be possible, an exchange of fraternal relations.

Switzerland, the warm hearthstone of Protestantism, is at this moment agitated, and we believe in a wholesome way, by a great reform movement which enlarges itself every day and which promises to be enduring. This movement has more than one point of resemblance to that of the Unitarians, though it is perhaps more radical, and may incline more to the extreme consequences of Christian liberalism. You can judge of that by the journal and the pamphlets which we send you, especially by the "Manifeste du Christianisme Libéral." But whatever may be the differences of opinion, or rather the differences in degree, which may exist between you and us, we shall be happy to be kept informed of your labors and your progress, and of the general movement of your church.

We have among us a man with whose name you are surely familiar, Professor Edward Desor, who was one of the most sincere friends and admirers of your illustrious and revered Parker. Perhaps, indeed, some of you may have known him personally during his residence in the United States.

We shall be glad to receive from you as frequent and full communications as possible, whether by letter or by the regular sending of journals, as, for example, the "Monthly Journal;" or by the sending of the works of your principal writers since Channing and Parker.

For Christians, and for liberal Christians above all, there is no longer a distinction of race or of communion; all those who have preceded us in advocating bravely the holy cause of freedom united to religion, with whatever measure of completeness they may have done it, have a right to the grateful homage of those who follow them in their course. May all the friends of the liberal gospel and of progressive Protestantism now join hands across all barriers, in order to proclaim to the world no longer the Christ, with closed arms, whom the younger generations shun; no longer the mystic and legendary Christ, in his byzantine halo; but the great and holy Man who has been the leader and guide of humanity in the difficult ways of justice, of self-denial, of devotion, and of martyrdom!

With these sentiments of solidarity, and of broad Christian brotherhood, we beg you, sir, to communicate to the Unitarian

Churches of America the expression of our cordial and respectful sympathy.

In the name of the Committee of the reformed society, "L'Union du Christianisme Libéral."

FERDINAND BUISSON, *Secretary*.

(Reply.)

M. BUISSON.

ROOMS OF THE AMERICAN UNITARIAN ASSOCIATION, May 11, 1869.

MY DEAR SIR, — It gives me great pleasure to acknowledge your communication of March 26. I have laid it before the Executive Committee of our Association, and they desire me to express to you their cordial sympathy and greeting, and to assure you of their earnest desire to form closer relations with you.

It seemed to us fitting that such words as yours should come to us from Switzerland, the land of Tell and Zwingli and Servetus, — the land ever associated in our minds with the spirit of liberty. This new movement which you have inaugurated seems to us wholly in harmony with those great historic movements in the interests of freedom which have found their birthplace on that same soil.

I have read very carefully and with great interest the documents which you sent to me, endeavoring fully to understand your position.

You say that possibly you are more radical than we. From what I gather in reading your pamphlets, I am led to believe that in one sense this is so. That is to say, in matters of opinion in regard to the nature and office of Christ, while there are men in our fellowship who go farther than you in their rejection of the commonly accepted doctrines, the Unitarians of America, as a body, hold to much which you appear to deny. But if I judge your position rightly, your fundamental principle is, that in the true Christian Church doctrines and every thing else must be held subordinate to the endeavor after the highest life, the life of God in the soul; and it is on the importance of this last that your great emphasis is laid. It seems to me that this principle, if truly adhered to, will ensure you the sympathy and allegiance of all liberal Christians; and I am not surprised that you expect to attract persons of thoroughly evangelical *opinions* as well as those of the opposite.

It has been neglect of this great principle that has occasioned most of the want of harmony between the radicals and conservatives among us; and this neglect has been with the former quite as much as with the latter. For if the conservatives have been led to urge with too much stress the necessity of believing certain doctrines, the radicals have urged with equal stress and prominence the necessity of uprooting and disbelieving them. In opposite directions, therefore, both alike have assumed the essential importance of correct opinions; and if the conservatives have spent their strength too much in affirmation of views with which the intellect alone is concerned, the radicals have spent theirs too much in speculative denials. It is pleasant to think of what may yet be, if both alike will consider only (just as you propose to do) how we may best fulfil the law of Christ, as centred in his two great commandments that we shall love God with all the heart and our neighbor as ourselves, and if we will use all the helps to this fulfilment which God has vouchsafed, and thrust aside every thing that hinders.

May you be enabled to keep this purpose supreme, and then you will more effectually press your demand upon the Christian world, that no particular form of belief shall be made a barrier to fellowship or assumed as a condition of salvation.

We shall watch your progress with exceeding interest: we shall especially look to see how you shall succeed in proving that, in religion, liberty and union may coexist; and we shall be strengthened by your success.

I send to you, on behalf of our Association, a box containing all its publications; and I have put in it a small package containing certain pamphlets, from which you may most speedily obtain information in regard to the recent action of our body and its present position. We shall be gratified to receive from you whatever you may publish from time to time: we shall invite our brethren who may visit Europe, if possible, to meet you and to cultivate personal relations and acquaintance.

Fully reciprocating your expressions of brotherly sympathy and regard, I am, on behalf of the Executive Committee of the American Unitarian Association,

Sincerely yours, CHARLES LOWE, *Secretary.*

LETTER FROM THE SECRETARY OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

[This letter was submitted in connection with the Report of the Executive Committee at the Public Meeting of the Association. But, for convenience' sake, it is printed here rather than in the Report of the proceedings of that meeting.]

British and Foreign Unitarian Rooms,
178 Strand, London, 5 May, 1869.

My dear Mr. Lowe, — I do most cheerfully respond to your request to put down a few words which may bind us still more and more together in this great and holy work of spreading the truths of the Christian religion in all their ancient simplicity and power. We rejoice to hear of the zeal, energy, and generosity among your churches, and assure you the story of your recent efforts and successes has done something to awaken a greater interest in England for the promotion of Unitarianism; and with the visit and stirring addresses of Dr. Bellows we begin to feel something like a new life among us.

During the last twelve months more money has been subscribed to our funds, and more grants of money have been made for missionary purposes, and more missionaries engaged, and more of our books and tracts (nearly fifty thousand) sent out among our various associations and churches, than in any past similar period. I made a rough estimate a few days ago that about £40,000 have been spent this year by a few of our congregations in the erection of new chapels or rebuilding old ones. And the missionary work seems quickening into life in different parts of our country. In the north of England there are several missionary ministers now engaged, and in Scotland we propose adding a third to the two already there. We experience the same difficulty that you do to find able, earnest, and devout ministers for this work. In London we have during the last three years enlisted the occasional services of our laymen, who have opened out seven new preaching places, in which they conduct thirteen services every Sunday, and aid our cause beyond all estimate by this voluntary preaching of

the gospel, and showing that they appreciate their views and can make some sacrifice to promote them. I send you by this mail a copy of a large placard which has done us some service, and helped to open the eyes of many to principles they have been taught to regard as unscriptural and irreligious.

Indeed we find, in many places, we are not so much needed to persuade the people to adopt our Unitarian views, as to encourage them to make an open profession of their own, which are identical with our doctrines. The direct results of our labors in England, on the churches and the masses of the people, I fear is only small; whereas the indirect influence we feel we are exercising by associated effort, and the simple and clear testimony we are bearing to a religion in unison with the plain teachings of Christ and all the best impulses of our nature, is very great. We can certainly trace in the agitation going on in the Church of England, for a more scriptural and rational theology, by leaders such as Bishop Colenso, Stanley, Maurice, and others, the authorship to the Unitarian Church. It may not be known among you generally that Colenso ascribes much of his more rational doctrines to Maurice, and that Maurice is the son of a Unitarian minister. At present the Unitarian seed is broadcast, and we must still labor on and wait for the harvest. The position we are beginning to occupy is that of a city on a hill, though still there are too many among us who would have us to keep in the background and hide our light under a bushel. You have risen from this position, and we are rising.

You will be glad to hear that the ministers of our churches, who have not hitherto been members of the Unitarian Association, are now joining in greater numbers, and we are finding greater sympathy almost everywhere for distinct missionary work than before. We are also happy to state, that our Irish brethren are yielding gracefully to the extinction of government grants (the *Regium Donum*) for dissenting churches in Ireland. A movement is now on foot among us to have Unitarian worship at all our watering-places; for we must all feel that no views of the divine government can possibly be more consoling to the invalids who frequent those places, than those

so dear to us at all times. It does appear to many of us that our churches are beginning to realize they have a great and solemn work to do, and that the last command of our Master, to go out into all the world and tell the good news to all the people, is now felt as addressed to us Unitarians. All the earnest workers on this side of the Atlantic do most heartily bless you in your labors, and assure you that the liberal gifts to your Associations, and the work you are now carrying on, cheers and strengthens them in the midst of their labors. Happy as we are that the Unitarian name is so distinctly avowed among you, we are still more pleased and thankful to God that you retain the distinctively Christian character of your work. I can truly say we are perfectly one with you in your recent trials and triumphs.

Very sincerely and faithfully yours.

ROBERT SPEARS.

NEW PUBLICATIONS.

No Sects in Heaven, and other Poems. By Mrs. E. H. J. CLEAVELAND. New York: Clark & Maynard, Woolworth & Co.

It is a pleasant sign of the times, that the sentiment indicated in this title should be so eagerly welcomed as to give such popularity to the poem developing it, that the publishers declare that more than one hundred thousand copies have been sold in England; and it is none the less pleasant to notice that the author is evidently in the so-called evangelical ranks. We ascribe its alleged popularity to its sentiment, because, as a poem it has not sufficient merit to command this acceptance. — ED.

Black Forest. Village Stories. By BERTHOLD AUERBACH. Translated by CHARLES GOEPP. New York: Leypoldt & Holt. For sale in Boston by E. P. Dutton & Co.

These stories have the same charm which attaches to other of Auerbach's writings, without the drawback of excessive length. They are graphic and entertaining pictures of German village life. — ED.

INTELLIGENCE.

THE CHICAGO CONFERENCE held a meeting at Unity Church, Chicago, Ill., on Wednesday, April 21. There were the usual reports from the churches connected with the organization, and essays were read by R. N. Foster, M.D., of Chicago, on "The value and influence of the Bible;" and by Artemas Carter, Esq., of Winnetka, Ill., President of the Conference, on "A layman's view of a minister's duty;" which essays were followed by discussions. There was also an address from Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association, on "The duty of the isolated Unitarian to his faith."

THE SOUTH MIDDLESEX CONFERENCE held its quarterly meeting at the Church of the First Parish, Cambridge, Mass., on Thursday, April 22. Attention having been called to the proposed general collection for the Sunday-school Society, on the second Sunday in May, it was voted to recommend the churches of the Conference to respond to the appeal. The subject assigned for discussion was as follows: "The duty of aid and fellowship between the churches of this Conference. The duty of this meeting to devise measures to carry that object into effect." The discussion was introduced by an essay from Rev. Leonard J. Livermore, of North Cambridge; and before adjournment, a committee, consisting of three ladies and three gentlemen, was appointed, to take into further and more practical consideration the suggestions of the essay, and report at the next meeting.

THE WORCESTER CONFERENCE held a meeting at Lancaster, Mass., commencing on Tuesday evening, April 27, and continuing through the following day. A sermon was preached by Rev. Edward H. Hall, of Worcester; and there was a discussion on "The value of the Christian ordinances, and the means of increasing interest in them," introduced by an essay from Rev. Henry F. Jenks, of Fitchburg. Rev. L. J. Livermore, Secretary of the Sunday-school Society, was present, and urged a generous response to the appeal of that organization for funds.

THE NORFOLK CONFERENCE held a meeting at South Framingham, Mass., on Wednesday, April 28, in the Baptist Church, kindly offered for that purpose, there being no Unitarian Church in the place. An essay was read by Rev. George F. Piper, of Canton, on

"Parish organization," which was followed by a discussion. It was voted to take up a collection in the churches of the Conference, for the Sunday-school Society, on the second Sunday in May.

The Plymouth and Bay Conference held its annual meeting in Duxbury, Mass., on Thursday, April 29. The question of "Missionary Work" was discussed, the opening remarks being made by Rev. Leonard J. Livermore, who was present as the representative of the American Unitarian Association and Sunday-school Society. It was voted that the Executive Committee should take into consideration the question of employing a secretary who could devote the whole of his time, if necessary, to missionary and other Christian work, within the limits of the Conference, and report at the next meeting. Officers for the coming year were chosen as follows: President, Hon. James H. Mitchell, East Bridgewater; Vice-Presidents, — Hon. Jacob H. Loud, Plymouth; and Rev. Calvin Lincoln, Hingham; Treasurer, Henry C. Harding, Hingham; Secretary, Rev. William H. Fish, South Scituate; Directors, — Rev. Francis C. Williams, East Bridgewater; Rev. John D. Wells, Quincy; Rev. Joseph H. Phipps, Kingston; Hon. Artemas Hale, Bridgewater; Lewis Bass, Quincy; Levi N. Bates, Cohasset.

The New-York and Hudson-River Conference held a meeting at the Church of the Messiah, in New York, commencing on Tuesday evening, May 4, with a sermon by Rev. George L. Chaney, of Boston, and continuing through the following day. The Secretary, Rev. Rushton D. Burr, of Yonkers, presented his report, and also read one from the Committee on Sunday-schools, both of which were discussed; and there were the usual reports from the societies belonging to the Conference. A resolution was passed, expressing respect for and sympathy with Rev. Samuel Osgood, D.D., who had recently resigned, after a ministry of twenty years, the pastorate of the Church of the Messiah; and another, authorizing the Directors to secure the services of a missionary to the seamen in the port of New York. A committee was appointed to present the subject of Sunday schools at the next meeting of the Conference. On Wednesday evening a public meeting was held in the Church of the Messiah, the subject being "A half century of Unitarianism in New York." Rev. Frederic A. Farley, D.D., presided, and addresses were made by Rev. Samuel Osgood, D.D., Rev. George L. Chaney, Rev. Richard Metcalf, Rev. Charles Lowe, Rev. Wil-

liam T. Clarke, Rev. Octavius B. Frothingham, and Hon. Richard Warren.

THE WESTERN ILLINOIS AND EASTERN IOWA CONFERENCE held a meeting at Geneseo, Ill., commencing with a sermon by Rev. Frederic W. Holland (now preaching at Jacksonville, Ill.), on Tuesday evening, May 4, and continuing through the two following days. Sermons were also preached by Rev. Carlton A. Staples, Western Secretary of the American Unitarian Association, and Rev. W. S. Balch (Universalist), of Galesburg, Ill. An essay was read by Rev. Nathaniel Seaver, Jr., of Davenport, Iowa, on "Basis of religious union," which was followed by a discussion; and the subject of "The work and methods of a liberal church" was also discussed, being introduced by remarks from Rev. Timothy H. Eddowes, of Geneva, Ill.

THE CORNER-STONE OF THE BULFINCH-STREET CHAPEL, Boston, to be erected by the Benevolent Fraternity of Churches, to take the place of the present chapel in Pitts Street, was laid on Wednesday, May 5. The order of services was as follows: Invocation; original hymn, by Miss Frances S. Merrill; selections from the Scriptures, by Rev. Henry W. Foote, of Boston; remarks, by Rev. Samuel H. Winkley, the pastor; prayer, and laying of the stone, by Rev. Chandler Robbins, D.D., of Boston, President of the Benevolent Fraternity of Churches; doxology; benediction.

THE CHURCH OF THE FIRST CONGREGATIONAL SOCIETY in Hubbardston, Mass., which has been remodelled, was rededicated on Wednesday, May 5. The services were conducted by Rev. William G. Scandlin, of Grafton; Rev. Edwin G. Adams, of Templeton; Rev. E. C. L. Browne, of Bolton; and others.

THE CONNECTICUT VALLEY CONFERENCE held its Annual Meeting at Chicopee, Mass., commencing on Tuesday evening, May 11, when a sermon was preached by Rev. H. R. Nye (Universalist), of Springfield, and continuing through the next day. The Annual Report of the Secretary, Rev. John F. Moors, of Greenfield, was presented; and an essay was read by Mr. F. B. Sanborn, of Springfield, on "The destruction of the poor," which was followed by a discussion; after which a committee of five was appointed to take the subject presented by Mr. Sanborn into consideration, and report at the next meeting of the Conference. Rev. John F. Moors read an essay on "The administration of religion demanded by the times," and a discussion followed. The old board of officers was re-elected.

Rev. THOMAS W. BROWN has resigned the charge of the Society in Sandwich, Mass.

Rev. FREDERIC N. KNAPP has accepted a call from the Society in Plymouth, Mass.

Rev. A. FREEMAN BAILEY has resigned the charge of the Society in Union Springs, N.Y.

Rev. EUGENE DE NORMANDIE has resigned the charge of the Society in Marlboro', Mass.

Rev. STEPHEN H. CAMP, of Toledo, Ohio, has accepted a call from the Third Unitarian Society in Brooklyn, N.Y.

Rev. WILLIAM HAMILTON, has resigned the charge of the Society in Hyde Park, Mass.

Rev. EDWARD H. DANFORTH has resigned the charge of the Society in Sheffield, Ill.

Rev. ALBERT B. VORSE has resigned the charge of the Society in Littleton, Mass.

Mr. ANGUS R. KENNEDY, a graduate of the Cambridge Divinity School, has accepted a call from the Society in Tyngsboro', Mass.

Rev. RUFUS P. STEBBINS, D.D., of Cambridge, Mass., has accepted the appointment of the Executive Committee of the American Unitarian Association, as general missionary of that organization, and will enter upon his duties the first of June. The office is the same that was held a few years ago by Rev. William P. Tilden.

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 10, 1869.—Present: Messrs. Eliot, Smith, Cudworth, Hepworth, Livermore, Metcalf, Reynolds, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been given to the Public Library, Staten Island, N.Y.; Parish Library of Unitarian Society, Northumberland, Penn.; Mercantile Library Association, Montreal, Canada; and Liberal Christian Union, Newchâtel, Switzerland.

They also reported in favor of appropriations for issuing new editions of the following books; which were voted: Hymn and

Tune Book, for the Church and Home, and Services for Congregational Worship; Hymn, Tune, and Service Book, for Sunday Schools; Social Hymns and Tunes; Memoir of Mary L. Ware; and Works of William E. Channing, D.D.

The Committee on the New-England States presented a report in which they recommended that Rev. Rufus P. Stebbins, D.D. be invited to act for one year as missionary of the Association, under the direction of the New-England States Committee, with a salary of $2,000. The following appropriations were also recommended: $100 towards the compensation of Rev. J. K. Waite, for services at Needham, Mass.; $100 in aid of the Society in New Salem, Mass., for one year; $200 to the Society in Exeter, N.H., for the year beginning June 1, 1869; and $100 to the Society in Brooklyn, Conn., for the year beginning June 1, 1869.

This report was adopted.

The Committee on the Western States submitted a report from Bishop Payne, of the African Methodist Episcopal Church, President of Wilberforce University, concerning the use made of the appropriation for lectures, and aid for young men receiving education there; and also a report from Rev. Henry F. Bond, of missionary work.

They also reported in favor of the following appropriations; which were voted: $1,500 to Rev. G. W. Hosmer, D.D., and Rev. J. K. Hosmer, as compensation for services another year, as missionaries of the Association, in connection with their duties at Antioch College; and $400 to the Society in Mattoon, Ill., for the year beginning whenever they should settle a permanent pastor.

The Committee on the Middle and Southern States submitted reports from Mr. J. R. Fletcher, concerning his work in the education of colored pupils in Washington; from the teachers in Wilmington, N. C., under Miss Amy M. Bradley; and from Rev. H. C. Dugan, of his missionary work in Atco, and elsewhere in New Jersey.

The Committee on Theological Education presented a report recommending an appropriation of $500 to the Boston School for the Ministry; which was adopted.

The Secretary presented to the Board a communication from the Liberal Christian Union, Switzerland; and after it had been read, he was requested to reply to it in behalf of the Association, and to have it printed in the "Monthly Journal."

After the transaction of other business, the Board adjourned.

ACKNOWLEDGMENTS.

1869.			
April 30.	From	Second Church, Salem, including life memberships for Jonathan Perley, Mrs. N. H. Brooks, Miss Harriet Austin, D. A. Varney, Gardner Barton, S. T. Kimball, Mrs. J. A. Wallis, and J. A. Goldthwaite	$257.00
	"	Rev. John Murray, as annual membership	1.00
May 6.	"	friends in New Brunswick, N.J.	30.00
6.	"	subscribers to "Monthly Journal," in Brattleboro', Vt.	7.84
10.	"	Rev. J. B. Moore, and J. M. Everett, as annual memberships	2.00
11.	"	Rev. D. S. C. M. Potter, as annual membership	1.00
12.	"	Society in Montreal, Canada	150.00
12.	"	Anna P. Holmes to make herself a life membership	30.00
13.	"	Church of the Saviour, Brooklyn, N. Y.	500.00
13.	"	Thompson Baxter, as annual membership	1.00
15.	"	Society in Vineland, N.J., for missionary work in Middle States	15.00
17.	"	North Society, Salem, additional	50.00
18.	"	J. T. Cotton, Southboro',	10.00
18.	"	Hollis-street Society, Boston, including $50 for India Mission	619.80
19.	"	Society in Keene, N.H., for Monthly Journals	30.00
20.	"	Ladies' Benevolent Society, of Parish in Uxbridge, to make its pastor, Rev. S. R. Priest, a life member	30.00

MISSIONARY SUNDAY CONTRIBUTIONS.

From South Congregational Society, Boston (in all $2,334) . $1,134.00

NOTE.

This Journal goes to press while the Anniversary Meetings are being held. But we refrain from presenting any account of them in order to give a connected report in our Anniversary Number.

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Edited by the Secretary.

BOSTON:
AMERICAN UNITARIAN ASSOCIATION,
25, CHAUNCY STREET.
1869.

OFFICERS

OF THE

AMERICAN UNITARIAN ASSOCIATIO

Executive Committee.

Hon. THOMAS D. ELIOT . . . . . *President.*

HENRY P. KIDDER
Hon. SETH PADELFORD } . . . . . *Vice-Presidents.*

Rev. CHARLES LOWE . . . . . *Secretary.*

GEORGE W. FOX . . . . . *Assistant Secretary.*

Rev. CHARLES H. BRIGHAM. . . . . *Assis't Sec'y for W*

CHARLES C. SMITH . . . . . *Treasurer.*

Rev. ROBERT COLLYER.	Rev. JOHN F. W. WARE.
Rev. EDWARD H. HALL.	WILLIAM CHICKERING.
Rev. GEORGE H. HEPWORTH.	Hon. FREEMAN COBB.
Rev. LEONARD J. LIVERMORE.	WILLIAM CROSBY.
Rev. RICHARD METCALF.	MARTIN P. KENNARD.
Rev. GRINDALL REYNOLDS.	ARTHUR T. LYMAN.
Rev. ABRAM W. STEVENS.	GEORGE O. SHATTUCK.

*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Str Boston, where the SECRETARY may usually be found from 10 A.M. til P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be addres to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATI BOSTON."

THE OFFICE OF THE WESTERN SECRETARY is in Chicago, Ill., at *35, Madison* Street.

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, JULY & AUGUST, 1869. [Nos. 6 & 7.

FORTY-FOURTH ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.

THE FORTY-FOURTH ANNUAL MEETING of the American Unitarian Association was held on Tuesday morning, May 25th, at Hollis-street Church; the President, Hon. THOS. D. ELIOT, of New Bedford, in the chair.

The meeting was called to order at a quarter before ten, and the exercises opened with prayer by Rev. JOSEPH OSGOOD, of Cohasset.

THE PRESIDENT offered a few introductory remarks, after which the records of the last meeting were read by the Assistant Secretary, Mr. GEORGE W. FOX.

The Treasurer's Report was submitted in print as follows: —

Dr. TREASURER'S STATEMENT. Cr.

1868.		
April 30.	To Balance, per account rendered to date . . .	$1,583.05
1869.		
April 30.	To Amount of Receipts on sundry accounts; viz., —	
	DONATIONS: From sundry persons and societies, for the general objects of the Association .	$47,337.06
	INDIA MISSION: Amount specially contributed for this object	2,133.86
	WILMINGTON CHURCH: Amount specially contributed for this object	250.00
	MEADVILLE THEOLOGICAL SCHOOL: Amount specially contributed for this Institution . .	50.00
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount specially contributed for their use	20.00
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount specially contributed for this object	30.00
	MONTHLY JOURNAL: Amount received from subscriptions and sales	1,318.59
	MERCHANDISE: Amount received from sales of books, &c.	21,107.11
	PROFIT AND LOSS: For sale of old paper stock, &c.	21.82
	BILLS RECEIVABLE: Amount of loans to churches paid in.	600.00
	TEMPORARY INVESTMENT: Amount received from bonds, &c., held on this account . . .	15,550.00
	INTEREST: Amount received on Temporary Investments	2,262.92

1868.		
April 30.	By Amount of Payments on sundry accounts; viz., —	
	NEW-ENGLAND STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies . . .	$8,845.09
	MIDDLE STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	10,783.40
	SOUTHERN STATES: Amount expended in this section of the country for missionary purposes and in aid of feeble societies	2,405.25
	WESTERN STATES: Amount expended in this section of the country for salary of Assistant Secretary for the West, missionary purposes, and in aid of feeble societies	12,481.17
	INDIA MISSION: Amount paid on this account .	3,175.74
	NATIONAL CONFERENCE: Amount paid toward the expenses of its third session	1,199.21
	LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS: Amount of their expenses . . .	115.87
	AFRICAN METHODIST EPISCOPAL CHURCH: Amount paid on this account	558.45
	SUNDAY-SCHOOL SOCIETY: Amount paid toward its expenses	1,000.00
	THEATRE PREACHING: Amount paid for this object	810.99
	MONTHLY JOURNAL: Cost of Paper, Printing, &c.	8,671.80
	MERCHANDISE: Cost of Books, Tracts, Stereotype Plates, &c.	24,008.81

Income of General Fund	2,865.95
Income of Graham Fund	809.04
Income of Hayward Fund	1,655.25
Income of Kendall Fund	134.70
Income of Perkins Fund	798.00
Income of Lienow Trust-fund	318.00
	$98,345.35
April 30. To Balance brought down	$5,802.32

Boston, May 22, 1869. — The undersigned, a Committee appointed to audit the Annual Statement of the Treasurer of the American Unitarian Association for the year ending April 30, 1869, have attended to that duty, and report that it is correctly cast and properly vouched; that the cash balance in his hands on that day was $5,802.32; that the funds held by him on account of the Association are the General Fund amounting to $28,400; the Hayward Fund, amounting to $20,000; the Kendall Fund amounting to $2,000; the Lienow Trust-fund, amounting to $3,300; the Perkins Fund, amounting to $8,000; and the balance of Temporary Investments, amounting to $3,450; and that satisfactory bonds and certificates were exhibited to us, according to the above schedule, for each of these amounts.

William H. Baldwin.
Thomas Gaffield.

Expense: Salary of Secretary and Assistant Secretary, cost of stationery, fuel, postage, advertising, &c.	7,582.04
Profit and Loss: For sundry small items chargeable to this account	87.21
Bills Receivable: Amount loaned religious societies	600.00
General Fund: Amount invested on this account	500.00
Income of Lienow Trust-fund. Amount paid to the Treasurer of the Benevolent Fraternity of Churches	318.00
Aid to Theological Students: Amount paid for this purpose	950.00
Temporary Investment: Amount loaned on this account	8,500.00
By balance carried to new account	5,802.32
	$98,345.35

Boston, April 30, 1869.

E. and O. E.

Charles C. Smith, *Treasurer.*

[*Extract from Schedule annexed.*]

Amount of General Fund	$28,400
,, ,, Hayward Fund	20,000
,, ,, Kendall Fund	2,000
,, ,, Lienow Trust-fund	3,300
,, ,, Perkins Fund	8,000
Balance of Temporary Investments	3,450

APPENDIX TO TREASURER'S STATEMENT.

The following list includes all the Societies which have contributed to the funds of the Association during the year ending April 30, 1869, with the sums severally paid by them. It will be noticed that several societies, which deferred the whole or a part of their contributions for the previous year, until the beginning of the year ending April 30, 1869, have this year made a second contribution within the period covered by this statement. On the other hand, it will be noticed that many societies have allowed a period of more than twelve months to elapse without making their customary payments into the Treasury. It is scarcely necessary to add, that the efficiency of the Association largely depends upon the regularity with which the contributions for its support are made; and that spasmodic efforts in its behalf will seriously embarrass its officers, and injuriously affect the contributions of those societies which have heretofore been regular and systematic in their payments.

Andover, North	$112.00
Ann Arbor, Mich.	57.52
Arlington (May 21, 1868, $30; Sept. 30, $109.37)	139.37
Ashby	44.55
Athol	75.00
Augusta, Me.	44.00
Baltimore, Md., Church of the Saviour	52.08
Bangor, Me.	500 00
Barre	90.50
Belfast, Me.	100.00
Bernardston	75.00
Beverly (Aug. 12, 1868, $330.45; Nov. 14, $44.55)	375.00
Billerica	70.00
Boston: —	
First Religious Society (Highlands)	3,200.00
King's Chapel Society (to complete last year's contribution)	13.00
Arlington-street Society (May 19, 1868, $3,375.27; Nov. 12, $226.08)	3,601.35
Hollis-street Society (to complete last year's contribution)	50.00
West-church Society	695.00
Hawes-place Society (May 19, 1868, $115; Nov. 10, $75)	190.00
South Congregational Society (May 13, 1868, $1,900; Sept. 30, $600; Feb. 3, 1869, $100; Feb. 27, $1,200; April 28, $1,134)	4,934 00
Church of Disciples	310.00
Mt. Pleasant Society (Highlands), (June 10, 1868, $171.53; Nov. 9, $136.91)	308 44
New South Free Church	28.00
Bridgewater	50.00
Bridgewater, East	34.00
Bridgewater, West	60.00
Brighton	66.80
Brookline	257.56
Brooklyn, Conn.	16.00
Brooklyn, N Y. First Congregational Unitarian Society (*May 22*, 1868, $2,058.15; *Jan. 29*, 1869, $1,319)	3,377.15
Brunswick, Me.	$15.00
Buffalo, N.Y. (June 19, 1868, $700; Oct. 12, $100; Nov. 16, $100; Jan. 23, 1869, $100	1,000.00
Burlington, Vt. (Aug. 11, 1868, $190; Dec. 3, $50)	240.00
Calais, Me.	30.00
Cambridge	500.00
Cambridge, East (to complete last year's contribution)	5.00
Cambridgeport, The Cambridgeport Parish	400.00
Cambridgeport, Lee-street Ch.	25.00
Canton (July 25, 1868, $100; Nov. 27, $83.87)	183.87
Castine, Me.	30.00
Chelmsford	56.40
Chelsea	40.00
Chelsea, North	15 71
Chicago, Ill., Church of the Messiah	100.00
Chicago, Ill., Unity Church	100 00
Cleveland, Ohio	100.00
Clinton	25.00
Cohasset	63.00
Concord	375 15
Concord, N.H.	76.00
Danvers	25.43
Dedham (June 15, 1868, $328.23; Dec. 21, $83.73)	411.96
Dedham, West	29.00
Deerfield	80.00
Detroit, Mich.	31.25
Dighton	100.00
Dorchester, First Parish	1,725.75
Dorchester, Third Religious Society (Aug. 1, 1868, $25; Nov. 16, $56)	81 00
Dorchester, Neponset Society	32.00
Dover	6.26
Dublin, N.H.	77.50
Duxbury	21 95
Easton, North	155 25
Eastport, Me.	35.80
Exeter, N.H.	35.60
Fairhaven	70.00
Fitchburg (July 13, 1868, $301; Nov. 14, $79.15)	380.15

Fitzwilliam, N.H.	$7.00
Framingham	508.00
Germantown, Pa. (Nov. 11, 1868, $131.06; Jan. 6, 1869, $50)	181.06
Gloucester	51.00
Grafton (Sept. 10, 1868, $85.46; Nov. 17, $62 85)	148.31
Groton (Nov. 12, 1868, $50; Dec. 21, $113.42)	163.42
Groton Junction	39.25
Greenfield	100.00
Hampton Falls, N.H.	29.00
Haverhill	41.05
Hingham, First Parish	150.27
Hingham, Third Congregation	90.00
Hopedale	50.00
Houlton, Me.	22.18
Hudson	31.00
Janesville, Wis.	10.50
Keene, N.H. (Oct. 3, 1868, $220; Nov. 24, $50)	270.00
Kingston	42.26
Lancaster	200.00
Lancaster, N.H.	25.00
Leominster	115.00
Lexington (July 13, 1868, $28; Nov. 9, $76.35)	104.35
Littleton	90.00
Louisville, Ky.	150.00
Lowell	734.78
Lynn	71.50
Lynnfield	13.00
Madison, Wis.	5.00
Mansfield	10.00
Marietta, Ohio	26.65
Marlboro'	68.60
Marshfield	16.00
Meadville, Pa.	40.00
Medfield	31.00
Mendon	23 30
Milton	212.50
Montague	15.00
Montreal, Canada	200.00
Nantucket	58 43
Nashua, N.H.	100.00
Natick, South	22.00
New Bedford	300.00
Newburyport	106.00
Newport, R.I.	224 00
Newton, West	80.54
Newton Corner (July 28, 1868, $735.00; Nov. 13, $201 42)	936.42
New York, Church of Messiah (Nov. 25, 1868, $100; Feb. 24, 1869, $352)	452.00
New York, Church of All Souls (Oct 13. 1868, $205.53; Dec. 28, $3,053.86)	3,259.39
Northampton	125.00
Northboro'	50.00
Northfield	125.00
Peabody (May 16, 1868, $20; Sept. 24, $333; Nov. 12, $30.30; April 4, *1869, $100)*	*480.30*
Pembroke	$42.15
Pepperell	38.00
Peterboro', N.H. (May 14, 1868, $60; Nov. 27, $50)	110.00
Philadelphia, Pa.	540.50
Plymouth	135.51
Portland, Me. (Sept. 24, 1868, $241.37; Nov 13, $113)	354.37
Portsmouth, N H. (Sept. 1, 1868, $325; Nov. 12, $100)	425.00
Providence, R.I., First Society	1,775.00
Providence, R I., Westminster Society	1,670.00
Quincy	328.40
Rowe	10.50
Roxbury, West (Jamaica Plain) (June 23, 1868, $511; Nov. 10, $315.50)	826.50
Saco, Me.	46,22
Saginaw, East, Mich.	6.46
Salem, First Society	201.45
Salem, Second Society (Aug. 6, 1868, $330.73; April 30, 1869, $257.60)	648.33
Salem, North Society	169.45
Salem, Barton-square Society	100.00
Scituate, South	50.00
Sharon	11.60
Sheboygan, Wis.	10.25
Sherborn	28.35
Shirley	47.00
Somerville	100 00
Sterling	84.00
Stow	21.00
Syracuse, N.Y.	455.60
Taunton	114.40
Templeton (Aug 12, 1868, $100; Dec. 22, $50)	150.00
Trenton, N.Y.	65.00
Tyngsboro'	11.00
Union Springs, N.Y.	21.00
Upton	73.00
Uxbridge	51.00
Walpole	48.00
Walpole, N.H.	60.00
Waltham	100.00
Warwick	14.45
Washington, D.C. (May 7, 1868, $100; Nov. 13, $40)	140.00
Watertown	46.04
Waterville, Me.	50.00
Westboro'	23 15
Westford	31.06
Whately	7.00
Wilmington, Del. (Nov. 10, 1868, $37.13; Jan 5, 1869, $25)	62.13
Wilton, N.H.	21.85
Winchendon	24.00
Winchester	28.00
Winnetka, Ill.	30.00
Woburn	492.85
Yonkers, N.Y.	250.15

THE SECRETARY, Rev. CHARLES LOWE, read the following, as the

FORTY-FOURTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE.

It will be the purpose of this report to give only an outline of the work of the year; and if it at all enters into detail, it will be with reference to such portions as, from considerations wholly apart from that of their relative importance, require to be thus treated. This remark is made at the outset, because otherwise the comparatively short space given to some of the principal branches of our effort might cause misapprehension as to the amount of attention bestowed on them.

HOME MISSIONARY WORK.

During the past year *sixty-nine* societies have been aided by the funds of the Association. Preaching has been supplied under the direction, and mainly at the cost of the Association, in *one hundred and twenty-four* different places where no Unitarian society exists.

To describe this work in detail would be to recount a large part of the experience of the year, with its difficulties and its encouragements. But while your Committee are sure that the story would give to every one new confidence in the prospects of our cause and the opportunities which are before us, it is impossible to give it within the limits of a report.

We will only say that a large proportion of the applications which we have received have been necessarily refused, owing to the paucity of our resources; and, for the same reason, it became necessary, before the close of the year, to discontinue altogether one prominent class of

appropriations; viz., aid in building churches, and to devote all our means to cases requiring smaller amounts of aid.

The work at the West has been most efficiently aided by Rev. C. A. Staples, the Western Secretary of the Association; and his report appended will give some of the details of what has been done in that section. It is a matter of regret that Mr. Staples has felt it expedient to relinquish the office of Secretary, in order to take charge of the Third Society in Chicago. It is only the great importance of the position he is to occupy that makes us willing to acquiesce in his determination.

METHODS OF MISSIONARY WORK.

This work has been conducted during the past year under greater advantages than ever before, owing to the increased efficiency of the system of Local Conferences. We have maintained constant communication with the officers of these; and in the case of most of the applications for our aid and our missionary operations, we have had the benefit of their local knowledge and their active sympathy. Still further aid in this line of our effort is hoped for from the organization of the "Union for Ministerial Work and Help," one of whose objects is to assist in providing opportunities for ministerial service for all who are able and willing to be employed, and in bringing labor and laborers together. Entire harmony of feeling and of action exists between that organization and ours; and its Secretary, Rev. L. J. Livermore, has the sanction and authority of our Board.

The various plans of enlarged activity which have been made feasible in consequence of these increased facilities have been frequently discussed in the "Monthly Journal," and especially in the Journal for November,

1868, and need not be here repeated. In order to enter on them with greater freedom, a sum of money was appropriated and placed in the hands of a special Committee of the Board to be used as might seem to them best, acting in conjunction with the secretaries of the Local Conferences. If there were time, interesting illustrations might be given of what has already been thus accomplished.

To the end of more completely securing the benefits of this conference system, we have encouraged the appointment of missionaries, to be paid by this Association, who shall act within the limits of the several Conferences, under the joint direction of the Conferences and of this Association, — in ways which have proved so advantageous, in cases where it has been previously tested. In accordance with this same plan, we have invited Rev. Dr. Stebbins to act as general missionary of the Association; and he will enter on his duties the first of June.

It will be seen that the policy thus indicated involves the direct employment of ministers by the Association and therefore the multiplication of its salaried officers; but from various considerations which readily suggest themselves, we are confident that in no way can a reasonable portion of our money be better spent. This general line of policy was advocated in our last Annual Report, and the reasons need not be repeated. Our experience has amply proved its wisdom, so far as it has been tried.

THEATRE PREACHING.

One of the most conspicuous features of the missionary work of the year has been the supply of preaching in theatres and public halls in many of our cities and large towns. This kind of service was first attempted in our denomination by the Suffolk Conference in the Boston

Theatre. Its success there, and in other places where the example was followed, led to an earnest discussion upon the subject at the last meeting of the National Conference; and a recommendation was then made that the movement in this direction be more vigorously urged. Immediately after that meeting, our Board voted the sum of $3,000, to be used towards the support of theatre preaching, under the joint direction of the Committee of the National Conference, and a Committee appointed by us. This joint Committee, after arranging the general plan, found that the management of the work would require the constant oversight and care of some judicious and competent man; and they appointed for the position Rev. Adams Ayer, leaving to him the whole burden of the work. It has involved a great amount of labor and anxiety; and we deem it proper to express our acknowledgment of the fact, that Mr. Ayer has declined to receive for his service any pecuniary compensation. The number of places where this kind of preaching has been supplied has been limited by the number of our preachers available for the purpose. We consider this theatre preaching one of the most remarkable and interesting incidents of our experience as a denomination. But it is still to be viewed as in some measure experimental; and we are not prepared to speak confidently in regard to the best mode of making it serve the permanent advancement of the cause of true religion.

INDIA MISSION.

The visit of Rev. Mr. Dall to this country has occasioned no serious interruption to the work of the India Mission; the schools being maintained by his assistants, and the work being supervised and encouraged by the Committee in Calcutta, who have always given it their

counsel and help. On the other hand, his visit has given us the opportunity for a more careful study of the Mission and its wants, and an opportunity, also, to test the interest of the denomination in its continuance. The result has been not only an increase of appropriation towards enlarging and improving its existing arrangements, but the appointment also of an additional missionary. Mr. Aldrich, of the graduating class in the Boston School for the Ministry, has been chosen to this position, and proposes soon to sail for India as our missionary, to work in conjunction with Mr. Dall and under his direction.

WORK NOT STRICTLY DENOMINATIONAL.

Among the various objects of our sympathy and aid have been some which are unsectarian in their character; and perhaps it is proper that the attention of the Association should be especially called to the fact that somewhat has been done in this direction. As illustrations of this class, we refer to the work of Miss Bradley, in Wilmington. It is true that she does conduct a Sunday school in connection with her mission, but her main and professed work is the establishment of public schools for the poor white population of the city. A full understanding is had with those who co-operate with us in their support, that the work is to be unsectarian; and this promise is scrupulously kept.

Another illustration is the mission of Rev. D. W. Stevens, among the seamen, established by us during the year. This is only incidentally made, in any way, a channel of Unitarian influence. It is conducted on the broadest plan. Newspapers of other denominations are as freely welcomed and placed in the reading-room as our own.

Another illustration is our work among the freedmen, which has almost wholly been done in co-operation with

another denomination; and such portion of it has, of course, been in ways entirely unsectarian.

We regret that the limits of a report make it necessary to refer for all detail, in regard to these various operations, as we have done in regard to the rest of our work, to the account given of them from time to time in the "Monthly Journal." We have simply alluded to them because some might regard such efforts as a departure from the proper functions of the Association, and we wished the action of your Committee to be fully understood. We felt that such work, though "undenominational" in the sense of "having no reference to denominational aggrandizement," is yet in the truest sense "Unitarian,"—if by the word is meant "that which is characteristic of Unitarianism and the carrying out of its spirit." The statistics of the various charitable movements of our day illustrate this, as they show the fact that the members of most denominations, in their charities, confine themselves to the support of organizations, which, along with furthering the professed object, directly tend to the upbuilding of their sect, and that the really unsectarian organizations are mainly supported by members of the liberal churches.

It is proper to say that, in whatever we have done in this direction, we have carefully avoided trespassing upon the ground of any such really unsectarian organization. Thus in the case of the freedmen, the New-England Freedmen's Aid Society, and some others, are carrying on the work of education among them in a way wholly unsectarian; and, therefore, although probably their largest support comes from Unitarians, and many of the contributors might, perhaps, prefer to do the same service under the Unitarian name, yet we have scrupulously abstained even from doing work of the kind they attempt, lest we should divert any thing from their funds. This is partly because

this work could not be better done than it is by them, and partly because we do not wish to hinder the good influence of any attempt that may be made to form associations in good work independently of the consideration of sect.

CO-OPERATION WITH THE AFRICAN METHODIST CHURCH.

This particular instance of undenominational effort needs to be more particularly referred to. During the year, the plan of co-operation with the African Methodist Episcopal Church, alluded to in the last report, has been matured, and is as follows: —

I. We have aided this church in the education of young men at their principal schools, especially at Wilberforce University; the largest feature of this being the payment of the service of the professors in Antioch College for lecturing and teaching there.

II. We have arranged a library of forty-five volumes, a list of the books comprising which will be appended to this report. This is called our "Freedmen's Library," and our purpose is to distribute these libraries (under the direction of the bishops of the African Methodist Episcopal Church) in places where they may do the most good. They are designed especially for the ministers of that church, each library being kept in charge by some one who is responsible for its use. A delay in procuring some of the books from the publishers has prevented the sending of these libraries as yet, but in a few weeks fifty will be sent to places already decided on. We have to acknowledge the generosity of Mrs. L. M. Child, who gave to us for this purpose one hundred and fifty copies of her "Freedmen's Book." There are some things in connection with this work of co-operation which we should be glad to say, but must again remember the limits of a report, and refer

for further explanations to the pages of the "Monthly Journal." We would simply say that our reason for taking this unsectarian method for our work among the freedmen is by no means because we believed Unitarian views ill-suited to this class of people. On the contrary, we have found the readiest acceptance among them of our simple, rational doctrines. But we have thought that in no other way could we do so large an amount of good to them at this moment and with the means at our command. And the cordial and Christian action of the leaders of the African Methodist Episcopal Church, with whom we have been brought into contact, has made us more and more rejoice that such an opportunity for it was given.

PUBLICATIONS.

We have published, during the year, besides new editions of most of our former works, the following volumes: Translation of the New Testament, by George R. Noyes, D.D.; Social Hymns and Tunes for the Conference, and Prayer-Meeting, and the Home; Sunday-school Hymn, Tune, and Service Book; Memoir of James P. Walker; Watchwords for Little Soldiers; Little Splendid's Vacation; Forrest Mills; Father Gabrielle's Fairy; Stories for Eva. The last five for children, on recommendation of the Ladies' Commission.

It will be seen that the publication of the New Testament is a carrying out, even more completely than was then proposed, of the wishes of the Association, embodied in a resolution at the last annual meeting, for a paragraphed New Testament. And the hearty and general acceptance and approbation awarded to the Hymn and Tune Book and the Sunday-school, Hymn, Tune, and Service Book, prove that these have been a great benefit to the denomination.

We have issued several new tracts, among them some especially designed for seamen, — some of a kind more practical in their form than any previously issued, being in the form of pleasant stories; and some in the German language, designed for circulation not only in this country but in Europe, especially under the direction and by the help of the churches in Transylvania. For this latter purpose we have chosen thus far six tracts, which are either translated or being translated, written by six of our prominent writers. One of these, by Dr. Channing, has already passed through the press.

We have distributed, during the year, of Journals and tracts, about 300,000. We have given our publications to forty-three public institutions. We have distributed thus, and to individuals, *e.g.*, ministers of other denominations, through Rev. F. Huidekoper, and otherwise, 3,322 volumes. The amount of sale of our publications has been over $20,000, being larger than in any previous year in the history of the Association.

The Committee are satisfied that this department of our work deserves even more consideration than has ever been given to it. There are two important reasons why this is to be regarded as our most satisfactory branch of service.

I. The first is, that it is, as has been often said, completely under our control, so far as this, that we are sure that every dollar of expenditure goes to propagate those views which we *all agree* are helpful, and stated in ways which we agree are most effective. We can select from the writings of our own men, or from general literature, what we may consider the best suited to our wants.

II. And another equally important consideration is, that by connecting our name with the highest class of literature, we increase our influence in every direction. The

great success of our Association and of the denomination, is to be measured, not so much by the number of churches it can plant, as by the measure in which it can make itself accepted and recognized as an exponent or embodiment of liberal Christian thought and activity, and thus become a nucleus round which the liberal sentiment of the age can gather. We know no better way of securing this influence, and, at the same time, doing excellent direct service, than by publishing the best books that can anywhere be obtained, — whether translations of foreign works, or books of our own writers, and not merely practical writings, but works of the highest theological character. To do all this would involve a much larger expenditure than our present income makes possible. It would make it necessary to have a bookstore, and to enlarge the machinery which we already have as a publishing house. The time is come when the possibility and advisableness of this may well be considered by the Association.

LADIES' COMMISSION.

The Ladies' Commission on Sunday-school books have continued their labor with undiminished activity and faithfulness, and the result appears in a new supplement to their catalogue. This supplement contains a list of books recommended, having been read during the year.

The new Sunday-school Hymn and Tune Book is also very largely due to their labor.

We desire to renew our expression of grateful acknowledgment for the help they have rendered this Association and the cause.

COLLECTIONS.

At the meeting of the National Conference, in New York, the question of the methods of raising money by the churches, for the support of the American Unitarian

Association, was introduced by a report prepared by Rev. J. F. W. Ware; and it was heartily agreed that there should be devised some method for a systematic annual raising of the necessary funds. With this view a resolution was passed, recommending to the churches to take the second Sunday in November of every year for their missionary Sunday, on which day this collection should be taken up. Besides other advantages resulting from this plan, much help was anticipated from the consciousness of acting all together, and from the stimulus which this feeling would create.

It was understood at the time, that the advantage of this method could hardly be tested that particular year, because the day designated was so near at hand, and because many of the societies had already given in their contributions. But it was deemed best to inaugurate the system at once. The result was, that collections were taken on the proposed day in fifty-eight different societies; and the amount raised was $17,000. Including this amount, the whole sum contributed during the year has been $42,000. There is one thing in connection with the year's record which deserves mention, and is very encouraging, as showing the extending interest in our work. During the year, one hundred and seventy different societies have contributed to our funds. The largest number that ever contributed, in any one year before, was one hundred and forty-one. Thus, although the amount has been far short of our desires, and short of the standard of 1865, the *universality* of the contribution has greatly exceeded any thing hitherto realized. It is needless to say that the amount has been wholly inadequate to our requirements. There is hardly a direction of our effort in which we are not continually tantalized by the sight of great opportunities, which lack of means makes us unable to embrace.

RELATIONS WITH LIBERAL CHRISTIANS ABROAD.

A pleasant feature of the year's experience has been the growing intimacy of our relations with liberal Christians and liberal Christian organizations in other parts of the world. With the British and Foreign Unitarian Association, and other Unitarian organizations and individual ministers in England, we have had frequent and helpful communication. We have exchanged publications with them to an increasing amount, and have found in such exchanges mutual advantage. We are happy to present, in connection with this report, a letter * from the secretary of the British and Foreign Association, which illustrates the pleasant relations existing between us.

We have regularly sent copies of our "Monthly Journal" to many of the prominent liberal thinkers in France and Germany; and this has led to pleasant acknowledgments from several of them, who have expressed their interest in our movements and our position, and their desire for closer sympathy. We append to this report a letter * from Switzerland, written on behalf of the Liberal Christian Union recently organized there.

At the meeting of the National Conference, in New York, a resolution was passed, recommending the establishment of an American Unitarian Church, or mission, in Paris. Correspondence was had with many of the prominent residents in that city, and interviews with those familiar with its condition. And on the occasion of the visit to Paris of one of our vice-presidents, he was especially charged with the request to investigate the matter thoroughly, and report on the expediency of our undertaking a mission there. He had interviews with those most interested and most competent to judge, and his report has coincided with the best ad-

* The correspondence here referred to will be found in the June number of the Journal.

vice we have had from other most trustworthy sources; viz., that under present circumstances it is not advisable to attempt such a movement as was proposed. But the manifestation of interest and sympathy by us has been cordially received, and it is believed it will be productive of good.

The occasion of the tercentenary celebration of Unitarians in Hungary led us to send to that body a letter of greeting and congratulation. This letter met on its way a letter written almost simultaneously from them to us. Since then other letters have passed between us. The friendly relations thus begun have been increased by the visit among our brethren in Hungary of Rev. Mr. Dall on his way from India. As a result of our correspondence with the Hungarian Unitarians, we have caused to be translated into German selections from Channing, and other of our writers, which we proposed to send to them for gratuitous circulation.

II. Besides the other considerations which prompted us to accept this opportunity of service, we were glad to believe that the thoughts of our writers, developed under the influences of American life, might be of service in other countries, just as their best thoughts have been to us. Up to this time there is hardly one of our writers, except Dr. Channing, who is known even by name on the continent of Europe. And we felt it would be a matter of rejoicing if we could be instrumental in giving them a wider range of influence than our own language renders possible, and thus do something towards making American Unitarianism more widely known and recognized in the department of religious thought and activity.

This reference to our relations with Unitarians abroad leads us to say a word further, and in conclusion, in regard to a consideration which not only in this feature of our action, but in our whole policy, has been very prominent in our minds. It is this: viz., that the present con-

dition of religious thought in the world makes the great work of liberal Christian organizations not so much that of extending liberal views, as that of compacting and rendering effective the amount of liberal sentiment which already exists. The tendencies everywhere are to free thought. The alienations of those now connected with other religious bodies are daily more marked and numerous; there is a vast and increasing body of intelligent people connected with no denomination who are in sympathy, so far as their religious ideas have been developed, with our Unitarian faith. And these multitudes, now adrift from all religious connections, do not permanently enjoy their isolation, but are only waiting for some fellowship, at once broad and genial, so as to assure them sympathy, and strong, so as to assure them shelter. For the soul claims fellowship and communion with kindred souls in its work and worship, as truly as communion with its God. Now there are certain laws of spiritual force and attraction which make it inevitable that in order to draw in and influence and benefit this element of Christendom, there must be some well-recognized and prominent nucleus or system, embodying the ideas of liberal Christianity with which this great mass are already measurably in sympathy, and that this nucleus shall have some potency and prestige.

We have felt that it is not unreasonable to hope that Unitarianism is to be that nucleus, and to find in that its mission. Accordingly, while acting as far as our means have allowed in the usual methods of missionary activity, we have constantly looked beyond them at something larger; we have regarded the mere multiplication of churches by no means the most important service and aim, or the best indication of our progress. We have aimed, as has been said, to augment the feeling of unity and to strengthen our alliances with fellow-believers in

other parts of the world. We have aimed to perfect the organization of our own body, and to centralize as far as practicable its working energies; the same motive is at the basis of what has been said in regard to more extended operations in the department of publications, and to the disposal of our working forces. When we consider the mighty spread of free thought, which is so apparent and testified to by so many indications, we have no concern as to the multiplication of our churches if in other ways we so commend our Unitarian name and organization, and strengthen it and establish confidence in it, that those in virtual sympathy shall accept it as the centre round which to gather.

All this is respectfully submitted.

LIST OF BOOKS COMPOSING THE FREEDMEN'S LIBRARY.

Pilgrim's Progress. By JOHN BUNYAN.
The Land and the Book. 2 vols. By THOMPSON.
Southey's Life of Wesley. 2 vols.
Smith's New Testament History.
Paley's Natural Theology. 2 vols.
Child's History of the United States. 3 vols.
Wood's Natural History.
Pursuit of Knowledge under Difficulties. 2 vols.
Cecil's Book of Beasts. 3 vols.
Wonders of Science. By HENRY MAYHEW.
Mineralogy and Geology. By HOOKER.
Hooker's Natural History.
Child's Book of Nature. By HOOKER.
John Gay, Work for Winter. 4 vols.
John True.
Æsop's Fables.
Rollo Books. 6 vols.
Fire.
Air.
Water.
Sky.
At School.
At Work.
Ancient History.
History of England.
Robinson Crusoe.
Boyhood of Great Men. By S. G. EDGAR.
Footprints of Famous Men. By S. G. EDGAR.
Memoir of Dr. Channing. 3 vols.
Works of Dr. Channing. 3 vols.
Formation of the Christian Character. By HENRY WARE, Jr.
Lectures to Young Men. By W. G. ELIOT, D.D.
Lectures to Young Women. By W. G. ELIOT, D.D.
Book for Freedmen. By Mrs. L. M. CHILD.

WESTERN SECRETARY'S REPORT.

In presenting a report the work done in our Western field of labor, I shall embrace a period of fifteen months, that being the exact time I have held the position of Western Secretary of the Association. This extends from February, 1868, to May, 1869.

During this period, twelve new churches have been added to our former number, several of which occupy very important positions and are already strong in numbers and influence. It includes the church at Indianapolis, Kansas City, St. Joseph, Davenport, Genesee, Sheffield, the Third Church in Chicago, and churches in other places of almost equal importance. Eight of these new churches have settled pastors, and a majority of them will be self-supporting after the first year of their organization. Some of them have been self-supporting from the beginning.

A number of our older churches have been strengthened and encouraged by the sympathy extended to them on behalf of the Association by an occasional visit from the Secretary, or some one acting as your missionary; and so have been carried along through a season of weakness and trial. Outside of our established churches, there are forty-five places where preaching has been maintained a portion of the time, and in some of which Sunday schools are organized and supported. A majority of these are new points where we have obtained a hearing for the first time, sold our books, and scattered tracts and papers.

It has been my work to visit new places, preaching on Sunday, and assisting in the organization of churches and Sunday schools; to find ministers for vacant places, and

places for unemployed ministers; to conduct a large correspondence relating to these matters and to the circulation of our books, tracts, and papers. While engaged in this work, I have travelled 16,857 miles, during the last year; I have written 1,083 letters relating to this work; and I have preached and lectured in forty-two places in ten different States.

The amount of missionary work performed by others in the employ of the Association, I can hardly estimate. Thirty-three different ministers have been employed for periods varying from one Sunday to six months, and have rendered missionary service in forty-five different places. In this way we have had the help of some of our best preachers in new fields, and have been able to get a large hearing for our views among strangers.

For the last ten months I have given a good deal of attention to selling the publications of the Association, and distributing the tracts and papers. We have had a full supply kept on hand in Chicago, and from this point have sent them out through booksellers, clergymen, and students, through all the Western States.

There are now thirteen different points where they are kept on sale. During the last ten months, the sales have amounted to $1,284.61; and I think they are steadily increasing. The books for which there has been the greatest demand, are Noyes's Translation of the New Testament, Norton's Translation of the Gospels, Martineau's books, Ware's "Home Life," Hedge's "Reason in Religion," Clarke's books, and the Sunday-school books published by the Association. The various Hymn and Tune Books are being quite generally introduced among our churches; and the new Sunday-school Hymn and Service Book, to our Sunday schools. It seems to me

that no better service can be done by the Association in publishing books, than by preparing the very best reading matter for Sunday-school libraries and publishing it in a cheap and attractive form. There is no field that needs more careful and judicious culture than this. The call for a higher class of books for children and young people is very large and earnest. Why cannot we be constantly laboring to satisfy this demand, bringing out at least half a dozen really good Sunday-school library books every year?

According to agreement made with the Association at the time of my appointment as Western Secretary, all money received by me for preaching was to be credited to the Association. In new places I have generally received nothing or simply enough to cover travelling expenses, and also when preaching to feeble societies, or to those discouraged and needing counsel and sympathy: in all such cases my services have been given "without money and without price." But whenever I have preached for the older and more firmly established churches, they have given me the usual compensation. I have received for such services the sum of $725, which has been credited to the Association on my salary.

Since the 1st of November I have given much time to the work of building up a third church in Chicago. I have preached for this new society nearly every Sunday, and for the last two months have received $30 per Sunday. This new enterprise has now become fully able to support worship without assistance. It is already strong in numbers and influence. Its current expenses have been provided for during the present year by the contributions of its members, and in future I think you will find it an active and efficient supporter of the work in which the

Association is engaged. It requires the services of a settled minister, and the field which it affords for labor and growth is certainly a very inviting one.

In closing this brief report, allow me to say that the most important work now before us in the West is the planting of new churches. We need to bend our efforts mainly to this special business, to fix upon those places where there is the greatest promise of growth and influence, and occupy them as rapidly as possible. And in this work we need men of experience and of ability, — men who are able to present a rational Christianity in a forcible way, and to organize liberal sentiment and make it an efficient and aggressive power. If we can lay hold of such men and plant them in such places, I see nothing in the way of a very large growth in the West. The greatest difficulty we have to encounter is the want of men who can do this work.

C. A. STAPLES.

The Report of the Executive Committee having been read, THOMAS GAFFIELD, of Boston, moved its acceptance and spoke as follows: —

REMARKS BY THOMAS GAFFIELD, ESQ.

We cannot fight a good fight against the errors of a false theology, or the sins of the world, without the means of providing for our noble army of spiritual helpers and gospel soldiers and their appointed leaders, who have given us this morning so good a report of their last campaign. A survey of the field presents three simple and practical questions: —

1. What are the needs of the American Unitarian Association?

2. What is the ability of the denomination to supply these needs?

3. What are the best means of bringing our people to a full

realization of their present grand opportunities, and of enlisting the wealth and power of the denomination in an open, earnest, and generous support of the glorious work of the Association?

I. What are the needs of the Association? They coexist and are coextensive with its providentially appointed work. They go beyond the actual results accomplished, because its work is cramped, and its sphere narrowed, by the diminished amount in the treasury. With what the Association has, it does all that it can. If it had more, its usefulness could be increased to an almost unlimited extent. The "Monthly Journal" tells of the fidelity of its Board of Directors, of their monthly meetings, and of the doings of its able sub-committees, showing what a great work is accomplished year after year, and month after month, in the West and South, in our own and neighboring States, and in other lands, by the printed words, in book or tract, of such departed saints as Buckminster, Channing, the Peabodys, and the Wares, and such living ones as Drs. Walker, Gannett, Bellows, Osgood, Bartol, and a rich list of other noble names, too numerous for mention here, whose works constitute a religious literature unsurpassed, — nay, sir, without contradiction or want of modesty, may we not say, unequalled by that of any other denomination in our land? While we may be honestly proud in its possession, let us humbly remember, that when our blessings as a denomination or as individuals are the greatest, our obligations are the deepest; and let us feel the obligation to send the fresh and inspiring words of this literature of liberal Christianity to bless and illuminate the dark corners and spiritual waste places of our land.

Not only has the printed word been sent by the thousands of pages, but the helping hand with material aid has been extended towards many a young and growing church, weak and needy it may be to-day, but which, by our timely assistance, will become to-morrow a centre of blessing and religious life in distant parts of our land.

And the living messenger has been sent with the words of the Spirit, and the gospel Word, to our scattered brethren and

sisters all over the land, calling for that true spiritual nourishment which shall lead to everlasting life. And the cry still comes, in daily and hourly missives to our secretary, from all parts of our great and growing country, for more precious words of truth, more precious gifts from our bounty, more precious messengers of holiness and peace, carrying comfort and refreshing from the ever-flowing fountain of the Father's love, and new inspiration and life from the Word of the great Teacher.

Seventy thousand dollars were spent, and well spent, in one year in answering these calls. Such a sum could not be spent last year, simply because it was not received from the churches. But not only seventy thousand, but a hundred, or five hundred thousand dollars could be spent, and well spent, if it were placed in the hands of our Executive Committee. More calls were unheeded, or half satisfied, than were responded to, because of the lack of means to render full assistance. Shall we listen to these loud and yet unanswered calls? Shall we neglect our providential opportunities — the most glorious ever given to any denomination — to go in and possess the land? The answer to this question brings me to the second point.

II. What is the ability of our denomination to supply the needs of the Association? We have more than three hundred churches, and in our communion we have a vast amount of the wealth and intelligence of the land. But what are we doing? Let me, before I go further, say that no denomination in our land, in my opinion, does more than ours for the great Christian, philanthropic, and benevolent movements which rise above party and sect, and provide for the happiness and comfort of the freedmen in the South, the insane, the blind, the poor, the outcast, all around us. Let me add, also, that no people do more than ours for colleges, churches, and benevolent movements outside of their own denomination, from the very fact of our liberality and our dread of sectarianism. Many a strong and liberal-hearted Unitarian, like Amos Lawrence, has contributed largely in this way, to show that he would not be confined by the narrow bounds of sect in his munificent charities. I will venture to say, that it would be considered an

almost unpardonable sin, and worthy of excommunication, if any of our Baptist or Orthodox brethren should give to our churches and our treasuries what some of our liberal Unitarians have done for theirs. So that when we read a statement of the large sums given to a good many churches, missions, and colleges of the so-called evangelical orders, we must remember that the contributions of liberal Christians are included, and that in this business the doctrine of reciprocity is ignored. But throwing aside the gifts of our liberal brethren, in the direction I have named, it is not to be denied that our people do not give what they ought to our own various denominational organizations. It is not easy to obtain exact statistics of what other denominations are doing for the spread of their views of religious truth at home and abroad. But we all know enough to stimulate us to duty, if not to shame us for our neglect, and to stir us up to good works, corresponding in some measure to our ability, our intelligence, and our wealth. Do you not know, sir, of single churches of other denominations in our city who, in one year, have given for the cause of foreign missions alone as much as our whole denomination gave ten or fifteen years ago for the work of the American Unitarian Association? And when some one waked up and proposed to raise $25,000 in one year, many of us thought it a high figure; and when Dr. Bellows, in that interesting convention held in this place in 1865, desired to make it $50,000, and my friend Kidder, in the enthusiasm and warmth of his heart, doubled the sum again, and said that we could and should raise $100,000, it seemed, if not the height of folly, at least beyond the bounds of all reasonable expectation. But the result showed that this enthusiasm and this zeal were just what we wanted. It proved not only the ability, but the willingness of the denomination, when properly called upon, liberally to respond. More than $100,000 were raised in a few months.

Less has been raised since that year, although we have not only the same, but new and ever-widening, fields of usefulness opening before us. What was done in 1865, or something similar in character, needs to be done year after year. Our people were awakened then, and did well. They need to be

awakened again, and to do more and better than ever before. And this brings me to my third point.

III. What methods shall be adopted to make our contributions bear some just proportion to our ability and our needs? The Association must do its part, and start the work by issuing annually a brief and telling circular, setting forth what it has accomplished in the past, and what plans it proposes for future usefulness, and making an earnest appeal to the liberality of our people. Organization and order must characterize all our movements, if we would accomplish success in this or any other good undertaking. The Conferences should aid promptly in the suggestions of the circular. The churches should act in union and hearty co-operation with the Conferences to which they belong. And each church should set its machinery in motion to produce the desired result in a regular and liberal contribution to the funds of the Association. And what should this machinery be? It may or it may not be well to set apart one and the same sabbath day, on which all of our churches shall take up a contribution for the Association. But I think it would be better to adopt this plan. Let each church set apart some sabbath day, in whatever season may best suit its convenience, for the especial consideration of the claims of the Association. Let the pastor preach an earnest and appropriate discourse, or, if it be possible, let our good Secretary occupy the pulpit, and deliver one of his practical, interesting, and convincing appeals to the people. Then let the pastor of the church supplement his appeal by another, warm from his own heart. Then let a special meeting of the congregation be convened immediately after this service, or on the succeeding sabbath, but better on the same sabbath, while the subject is fresh in the minds of the people, and let a layman preside, and let laymen speak, and let all get warmed up on the value and great importance of our work. Then the contribution can be taken up by the aid of the cards provided by the Association. Or, what is full as good or a better plan, the gathering of the offerings of the people may be intrusted to the committee on charities of the church (for there should be such a committee in every parish), or to a special committee composed of the

Mr. Baldwins and Mr. Kidders of the society, whose appearance in anybody's house or counting-room, with their warm hearts and convincing advocacy of any good cause, is sure to bring out a generous check or a liberal roll of greenbacks. If in any of our churches there is not some such man, or set of men, there is something wrong in pastor or people; and no permanent spiritual growth or prosperity can be predicted of such a church. In the last analysis, our hope in this, or any great work, must rest upon personal efforts, upon individual zeal and enthusiasm, upon the Mr. Baldwin or Mr. Kidder, with the cause in his heart and a contribution book in his pocket, ready to come out just at the right moment, speaking earnestly to his brethren and sisters of the parish, in the quiet of their own homes rather than the silent contribution-box, which sometimes receives too small an offering from the rich man's abundance.

Let me say a word to our ministers about the fancied dread, on the part of laymen, of the contribution-box, or calls of the committee on charities in our churches. There is wealth in almost all of our churches; and there is liberality, latent liberality, in them all, whether rich or poor, or moderately blessed with this world's goods. But this latent power is not called out as it ought to be in many instances, from a fear that the aiding of works of benevolence abroad will prevent a proper regard for these works near home. Depend upon it, there is nothing which more dwarfs the growth of any religious society than this fostering, on the part of the ministers, of an unwillingness to increase the calls upon the benevolent impulses of the people. There is not only abundant ability, but a cheerful willingness, to give among our people, when any worthy object is presented in a worthy way. Do not dare then, I say, to stand between the liberal impulses of your people and the loud calls of any noble Christian work. Be not afraid, that if you urge them earnestly to give as the Lord has blessed them for others' welfare, they will neglect the needs of their own church and their own minister. Possess yourselves, and inspire them with a high view of Christian benevolence; make the rich man, as the steward and almoner of God's bounty, feel richer and

happier every time he empties his purse at the call of the needy individual or needy institution; make the man of moderate means curtail his expenses, that he may enjoy the greater luxury of doing good to others; and make even the poor widow repeat again, in the gift of her two mites, the immortal story of the gospel; and depend upon it, my good brother, instead of thinking less of their own church and their own pastor, they will thank him for his courage and fidelity; and, while looking after the material comfort or spiritual happiness of their less favored brethren in our own and other lands, they will remember that charity begins at home, though it does not end there, and they will ask what is their duty, and do what they ought for the sheep and lambs of their own flock, and for the good and faithful shepherd of the flock.

Mr. President, the whole secret of our financial success, or success of any kind, lies in a nutshell. We need a live Association, with a live Board of Directors; and we have these already. We need auxiliary Conferences, which shall be alive to the needs and the importance of our work. The Conferences need live churches. The churches need live ministers. The ministers need to be seconded by live men and women. We think and we preach that we have, in our liberal Christian views, "the Way and the Truth." Let us advance a step farther, and show, by our righteous practice and liberal deeds, a little more of "the Life." Let every pastor and every layman awake to a full realization of our glorious opportunities. Let every brother and every sister do his and her duty, and our treasury will be replenished, and our work will go on to a more glorious consummation than it has ever yet accomplished, in the Christianizing of our own land, and in blessed and blessing missionary labors beyond the sea.

REMARKS OF REV. E. E. HALE.

I understand Mr. Gaffield to move the acceptance of the report, and I second that motion. I was charged by a good many friends, sir, in connection with seconding the report, to say something of the propositions made therein for the very large extension of the literary work of the Association. I

understand that it is earnestly desired by the gentlemen who have had our affairs in charge, that the policy which they have blocked out shall be indorsed by this meeting, if the convictions of this meeting go with theirs, or, if not, that some check shall be put upon the enthusiasm which has found expression in the report of the Secretary, and which indicates the line upon which they are likely to move in the course of the next year. Their idea is based upon the report of the Treasurer for the last year, which shows that the receipts for publications have been sufficient, or nearly so, to meet the expenses of that department. Their idea is based upon the universal demand for a broader, deeper, more liberal, and latitudinarian study of theology. Their idea is to create, in connection with this Association, a real Publishing House, a real Board of Publication. I will read a special resolution bearing upon a part of this great work, and occupy the few moments which remain to me in its advocacy, and hope it will call forth some expression of opinion from other gentlemen here present.

Resolved, That the Unitarian movement in America ought to be represented by a literary, scientific, and theological Review, such as may command the respect and sympathy of the liberal Christian public; that this Review should be issued under the auspices and at the charge of the Unitarian Association; that the Executive Committee be directed to take measures as soon as possible for the establishment of such a Review; and that, as the basis for its publication, they be requested to make such arrangements with the proprietors of the "Christian Examiner" as may unite that journal, which has so ably represented us in the past, in the journal now proposed.

I suppose that everybody in this church will agree with me that the method which anybody uses now, who has any thing to say which he wants to say with power, persistency, and effect, is the Press. I suppose that everybody will agree with me that for those graver considerations which need to be recollected more than twelve hours, such people use, not the butterfly wings of the daily press; but the journals that are published once a month, once in two months, or once in three months; that the monthly, the bi-monthly, or the quarterly journal is the

medium which this age has discovered for imprinting what it has to say upon the minds of those who are to receive it, and for producing the widest and deepest effect, at once, among thinking men.

We have attempted, sir, in a good many little experiments, in one way and another to do something of this kind; and now that we have aroused ourselves to an understanding of our denominational position, now that we know that something more is expected of us, as has been so well said in the report, than the mere discussion of denominational details, it seems, not only to a few of us, but I think I have a right to say to all of us, that the time has come when the denomination, as a denomination, should be represented by a review, which shall assert itself all over this country; which shall take the full work of a great review into its hands, and at the same time shall be so varied in its literary character that it shall introduce its riches into every home, and be welcomed, not by the learned only, not by scholars only, but by the thinking people of this land.

It is not enough remembered that our constituency is not the constituency of three or four hundred Unitarian churches alone; it is not enough remembered that our constituency is not the constituency of the few thousands of liberal churches alone; it is not enough remembered that our constituency is, at the very lowest count, more than half the people of America, who are not connected, and will not connect themselves with any of the close-tied churches of the past, or with the creed-bound organizations of the past, and who look to our writers, to our publications, to our machinery, for the light and life which are to lift them above the plane on which they have been standing or sleeping. That is the constituency which we want to reach. How shall we reach them? At the present moment the "Christian Examiner" maintains — admirably maintains — the position which it has maintained for more than forty years; but we want to maintain a position which shall give us a vantage-ground vastly beyond that which is possessed by the writers and editors of the "Examiner." The "Examiner" has at the present time the same circulation which it has had for forty

years; a circulation among the well-understood Unitarians, the people who know themselves as Unitarians, the people who, I had almost said, do not need to take the "Examiner;" they are the people who take it and read it. But for giving us a circulation such as is gained by the great journals of this day, not so much because of the height of their thought as because of the immensity of their influence by the width of their circulation, for giving to those gentlemen in this audience, and to those ladies in this audience, who ought to have an opportunity to express their best and highest thought, not to one or two thousand, but to a hundred thousand, or five hundred thousand of the people of this country, — for giving us that circulation, I say, the action of a central Publishing Board is necessary, and our Publishing Board ought, as I think, to be committed to this interest; and I ask this meeting cordially to second the proposition, and direct the committee to carry forward this plan, that the Board to be elected to-day may have no hesitation in regard to the course to be pursued.

The question was then put on the acceptance of the report of the Executive Committee, and carried.

The question being on the adoption of the resolution proposed by Mr. Hale, it was again read; and Rev. A. D. Mayo spoke in its support.

He was followed in the discussion of the same subject by Rev. R. P. Stebbins, D.D.; Rev. Crawford Nightingale, Rev. S. G. Bulfinch, D.D.; Rev. H. C. Badger; Rev. C. H. Brigham; Rev. H. W. Bellows, D.D.; Rev. Charles Lowe; Rev. Francis Tiffany; Rev. George Osgood. The entire debate may be found in the "Christian Register," of May 29; and inasmuch as our space will not permit us to print it all, and as we shall hereafter find occasion to give some summary of the considerations for and against the proposition, we will not attempt an abstract of this discussion.

Finally, on motion of Rev. Dr. Bulfinch, it was voted,

"that the whole subject be referred to the Executive Committee, with full authority to act in accordance with the resolution, or not, at their discretion." At an early period of the morning, the discussion was interrupted for the purpose of hearing the report of the nominating committee. Rev. GEORGE L. CHANEY, on behalf of that committee, submitted the following list of nominations: —

EXECUTIVE COMMITTEE.

Hon. THOMAS D. ELIOT . . . . . *President.*
HENRY P. KIDDER
Hon. SETH PADELFORD } . . . . . *Vice-Presidents.*
Rev. CHARLES LOWE . . . . . *Secretary.*
GEORGE W. FOX . . . . . *Assistant Secretary.*
Rev. CHARLES H. BRIGHAM . *Assistant Secretary for the West.*
CHARLES C. SMITH . . . . . *Treasurer.*

Directors.

Rev. ROBERT COLLYER.	Rev. JOHN F. W. WARE.
Rev. EDWARD H. HALL.	WILLIAM CHICKERING.
Rev. GEORGE H. HEPWORTH.	Hon. FREEMAN COBB.
Rev. LEONARD J. LIVERMORE.	WILLIAM CROSBY.
Rev. RICHARD METCALF.	MARTIN P. KENNARD.
Rev. GRINDALL REYNOLDS.	ARTHUR T. LYMAN.
Rev. ABRAM W. STEVENS.	GEORGE O. SHATTUCK.

On motion of Rev. Dr. STEBBINS, a committee of three was ordered to receive, sort, count, and report the votes; and the following gentlemen were appointed by the chair: Rev. G. L. Chaney, Mr. Gaffield, and Rev. G. H. Young.

At the expiration of the hour fixed for the closing of the polls, Rev. Mr. CHANEY reported that the above list of officers had been elected.

Rev. E. E. HALE then introduced an amendment to the By-Laws of the Association, which had been proposed by him at the last annual meeting, as follows: —

Resolved, That the By-Laws be so amended as to reduce the number of directors chosen at the election of 1870, and afterwards, from fourteen to nine.

After discussion by Rev. E. E. HALE, Rev. A. D. MAYO, Rev. J. F. W. WARE, Rev. ADAMS AYER, Rev. A. P. PUTNAM, Rev. J. W. THOMPSON, D.D., Mr. G. W. FOX, and Rev. W. G. SCANDLIN, it was voted, on motion of Rev. H. F. JENKS, that this matter be referred to the next meeting, and that the consideration of it take precedence of all business except the reading of the reports of the Treasurer and Secretary.

Mr. CHANEY offered the following resolution, stating that he did not desire discussion upon it at the present meeting, but offered it in order that fair warning might be had of action in regard to it next year: —

Resolved, That the admission of women to the board of officers of this Association is desirable, and is hereby recommended.

ARTHUR T. LYMAN, Esq., moved that the President have authority to appoint, during the year, two auditors for the Treasurer's accounts for the current year: which motion was adopted.

Mr. SCANDLIN moved that a committee of five be appointed to nominate a list of officers for the next year, and that that committee report the list, two weeks before the annual meeting, through the "Liberal Christian" and the "Christian Register," in order that members of the Association who desired to vote for others than those recommended could have an opportunity to come together and confer before the time of voting.

This proposition was discussed by Rev. H. F. JENKS, Rev. S. C. BEANE, Rev. E. E. HALE, Rev. Dr. STEBBINS, Rev. Dr. THOMPSON, and others, and was finally agreed to; the President being authorized to appoint the committee, and to report at his convenience.

Mr. HALE moved that at the next meeting of the Association the polls be opened for two hours, and a committee of the body be in attendance to receive the votes of the members.

On motion of Mr. STEBBINS, the proposition was amended, so as to provide that the polls shall be kept open from eleven to one o'clock, and carried. The meeting then adjourned.

PUBLIC MEETING.

ON Tuesday evening a public meeting of the Association was held at the Music Hall. After prayer by the Rev. John H. Morison, D.D., of Milton, and the singing, by the audience, of the hymn beginning, —

"Come, thou Almighty King!
Help us thy name to sing,"

the President, Hon. Thomas D. Eliot, spoke as follows:

ADDRESS BY HON. T. D. ELIOT.

"Give thy good word success." That we have just sung, and for that we have assembled here to-night. It is to do and say what we may to give that word success, that this meeting, the continuation of our annual anniversary, the forty-fourth of our denomination, has been called to-night. And what have we done? We have come to-night, my friends, not to transact business; what we shall say will terminate with no vote; nevertheless, we have assembled that we may do that important part of our work which is in the word by which we may be justified, and by which we may be condemned. In conversation, the other day, with one of the most scholarly and able clergymen of the Orthodox Congregational society, he said to me, in reference to the action of the past year, mainly, "You men of Boston, the clergymen and the laymen, have done more than

all the other denominations together." Now, we are not in the habit of boasting, and I do not say this for the purpose of claiming for ourselves any thing, for God knows we can boast but little, we can claim but little, properly; nevertheless, that which is true may well be stated, and I say what I believe to be true, that, during the last few years, but especially during the year which has just now passed, we have in our various spheres as a denomination, the clergymen and the laymen, begun a work upon a line which must result in the greatest good to the greatest number; and that is what we are to try to do in the future.

This last year has been one of wonders in the material, political, moral, and spiritual world, and all the progress of the year tends toward liberalism. See the Pacific Railroad, — the completed work of this year, bringing together the East and the West; more than that, bringing together the old East and the new East by way of the West, and enabling our brother in New York to exchange pulpits with him of San Francisco, and not lose a Sunday upon the way! See the theatre-preaching, which has until now been an experiment, but which has been demonstrated to be a success; that great work, opening another way, better than any railway, to the Father's house, — "the way, the truth, and the life," — to thousands upon thousands of our fellow-men; a work which we, as liberal Christians, surely may claim to have begun and earnestly carried on; a work which, in the Report made to-day by the Secretary of our Association, was stated to be yet somewhat "experimental"! "Experimental" in one regard, surely, since we know full well that it will not be sufficient for us to come here Sunday night after Sunday night to call in from their various homes the thousands that are not in the habit of enjoying religious worship, and stop there. And the work of the Young Men's Christian Union, growing out, as it has, from the necessities which the theatre-preaching somewhat developed, is another of those works of this year to which we may well refer. I went into the rooms of our Young Men's Christian Union to-day. I suppose many, perhaps most of you, have done so too; if not, it seems to me that we owe it to ourselves and owe it to them that we should go, that we may see for ourselves somewhat of the plans that these

young men have been for the last year carrying out here in your midst. That is one of the signs of progress of the last year. If we look farther West, we find a sign of progress, and a proof of it, that may perhaps commend itself to the liberal men of the East. I refer to the work of the Young Men's Christian Associations at Chicago, and, more recently, at Milwaukee, teaching to the liberal Christians of the East the great fact that, upon the Sunday, there may be opportunities afforded to men, who otherwise would avail themselves of the ordinary amusements of Sunday, for usefulness and profitable instruction. Our Legislature will be wise if it heeds the action of the Young Men's Christian Association in this regard.

All these things, whether proofs of material progress or of spiritual growth, tend to establish more strongly and firmly the idea of liberalism in the land, — liberality of thought, liberality of act, — tend to keep down all that is narrow, tend to encourage all that is free, all that is generous. It has been said that, during the past year, the Bible has been more carefully read than before. How that may be, you, perhaps, can judge. Certainly, there has been a battle over the New Testament, fought with an energy and a zeal unknown, almost, since the days of Tyndale, who said, when he was yet a youth, that if God spared his life he would "cause the ploughboy to know more of the Scriptures than the Pope of Rome." Tyndale had a hard time of it in his day, and found no standing-place in his own land from which he could publish the Book; but he did succeed, and although he did not live to verify the prophecy he had made, yet those who came after him were aware that the life of Tyndale had not ceased when the breath left his body. The ploughboy may well now, wherever he goes and whatever he may be engaged in, find the Bible at hand. I say that the tendency of all this is, not only to extend the idea of our liberal church, but it also has had the effect of making restraints of all kinds irksome. Men want to be more free in thought and in action, and while there is an advantage in this, — yet it has been said that there is sometimes danger from it, — men insist upon thinking as they want to think and doing as they want to do: sometimes, possibly, more than may be prudent. I do not suppose that it can be said with truth *that* men

"Compound for sins they are inclined to,
By damning sins they have no mind to;"

but yet, in some respects, it does seem as though men were ready more or less to justify somewhat their own errors, or their own opinions, or their own shortcomings, by setting off against them the shortcomings of others. You saw the other day that an Episcopal Bishop, after dining with Admiral Farragut, offered his guest a cigar. The Admiral looked at him, — "No, Bishop," said he, "that is not a weakness of mine. I don't smoke; but I swear a little sometimes." Now this matter our ministers must see to; but these signs of progress, and these facts to which reference has been made, and which I now allude to in passing, because I hope they will be referred to by the speakers who will follow me, all tend to establish one great fact, and that is, the universality of the love of God. And if we can only contrive, during our brief stay upon the earth, to do something or to say something which will induce others to do something that will make plain that great doctrine of Jesus, if, as a denomination, we can succeed in making that truth plain and practical, we shall have accomplished a great work. The universality of the love of God is something that, although we intellectually admit, we really, practically, with great difficulty, can believe. Jesus taught it when, first, as a young man, he spoke in his own town of Capernaum to those Pharisees who were there, and although the progress that has been made since then may have been great, yet I sometimes think that, if that voice could be heard again in some of our synagogues, they would again be mad, they would again desire to turn him from the synagogue, and expel him from the city. We are very apt to think after all, although we know very well, that no nation and no sect and no class and no condition absorbs the love of God, yet that our own State or our own city — Boston it may be, or our own sect, especially one wing of it, possibly, or our own class — have something more of the out-pouring of the Spirit than the outsiders. We cannot yet understand fully why it is that the widows outside should be fed, or the lepers outside should be cleansed; and if a voice should come to us saying, "There were many widows in Israel in the time of Elias, when the heavens were shut up three years and six months, and

great famine was in all the land, but unto none of them did Elias go, but unto Sarepta, a city of Sidon, unto a woman that was a widow; and there were many lepers in Israel in the time of Eliseus the prophet, but unto none of them did the prophet go but unto Naaman the Syrian," it would be hard for us to understand it, for we have not yet fairly learned that the Syrians and the outside widows are quite as good as those who came down in the true line. The tendency of the work which we have been carrying on has been to establish that great law of the universality of the love of God.

But, my friends, my purpose in standing here is rather to introduce to you those who will address us upon subjects, some of which I have referred to, than of speaking upon them myself; and, without occupying more of your time, I will ask leave to present to you the Rev. Mr. Metcalf, of Winchester.

ADDRESS OF REV. RICHARD METCALF.

I am glad that the first word I am asked to speak to-night is to be in behalf of our extra denominational work, — work outside of our own sectarian lines. I do not undervalue the strictly denominational work, and I am glad that there has been no year since this Association was formed, in which that work has been more thoroughly, persistently, and faithfully performed. I rejoice in all that is expressed by that name "Unitarian"; in all its exalted ideas of that humanity which is made in the image of God; in its bright hopes of a heavenly world, where, at last, I believe all of God's children here on earth are to be gathered; in the freedom of thought, which it not only allows us, but enjoins upon us; and especially in that perfect goodness and love of God which enable us to look up to him and say, "Father." And yet, because when we hold these points wherein we differ from others too closely to our minds, we are unable to see the points of agreement which are far more important, it is well that we should first and foremost consider that work outside of our denominational lines, which is as useful a work as we can possibly perform. Important as are these denominational matters, the points in which we agree are far more valuable. Underneath all these waves upon which

we look, is the great ocean of Christianity; that Christianity that "flows through all and doth all unite;" the Christianity in which we all agree; the Christianity which is to unite us all in heaven, and ought to unite us here. Therefore, we have, during the past year, tried in our Association to do many kinds of work which do not further the cause of Unitarianism. If you ask us with regard to the money that you have intrusted to our charge, and we have used, whether this or that amount helps along the Unitarian name, whether it builds up Unitarian churches, whether it sends out Unitarian teachers, we say "No; but it does something a great deal better than that: it sends out a Christian influence; it does a Christian work; and it tends to make many more souls, all over the length and breadth of the land, truly Christian; and that is a great deal better than making them simply Unitarian."

We have, as many of you know, devoted a part of the funds that were intrusted to us to the establishment of schools for the poor white children at the South. Those of you who have read in the "Monthly Journal," or in the newspapers, the accounts of this enterprise, who know the bitter opposition with which our agent was first met, who know how completely that opposition has been overcome by the Christian spirit and the Christian fortitude which she has displayed, who know how great a work has been done there, so that those schools established in Wilmington are to be a centre of influence for that whole section of the country, will not feel that one dollar of money given to that noble woman, Miss Bradley, was ill-spent. If any part of the funds intrusted to our care have been devoted to high Christian uses, we feel that we can point to this which has done nothing towards making any one Unitarian, and yet has been one of the glorious fruits of our Christianity.

Then we have considered the wants of another class, who did not ask to be Unitarian, whom we are not trying to make Unitarian, — I mean the class of those who sometimes "swear a little," as our President said, and sometimes swear a great deal. We have established, as many of you know, by the harbor at Holmes Hole, a reading-room for seamen, and we have a missionary there, chiefly supported by the funds of our Association,

who is to labor among the seamen who by stress of weather are driven into that harbor. Not merely our own denominational papers can be found in that reading-room, but the papers of any denomination, for the effort is not to bring them to *our* mode of thinking, but to the *Christian* mode of feeling and acting; and we purpose having our missionary ready not merely to supply, during those long storms, those seamen who are storm-bound, with good reading, but to go to them and speak the living word which may rouse many of them to a nobler and a better life. We think that the influence which he exerts there, and the books, the tracts, the newspapers, with which he supplies the ships there, will be carried to the farthest part of the globe, and that many afar off may be benefited by just the same words which are spoken or distributed at that port. We have a man whom we can safely recommend, one whom we believe to be thoroughly devoted to the work, who will do it faithfully and well; and although his work does not increase the number of Unitarians, yet we think it does increase the number of true, noble men, — of men who trample down their common vices and temptations, men who become masters of themselves, and, wherever they go, try to be upright and honorable. That, also, is a work which we have tried to do in the past, and hope to do in the time to come.

Then much of our literature which we publish is not Unitarian, strictly; it does not aim to controvert the doctrines of others, or, necessarily, to establish our own, but rather to bring men to the love of God and each other; and when we publish unsectarian books, as for instance in the case of the tracts for the freedmen, that were circulated in such large numbers, — when we publish these books, which do not contain one word of any peculiar doctrine of ours, but only the common doctrines of our Master, we feel that we are doing one of the best and noblest works which we are enabled to do by your liberality.

Therefore, friends, while not underrating, or forgetting, the strictly denominational work intrusted to the Association, while we still strive to support feeble societies and to found new ones, while we still send out our Unitarian missionaries who shall preach the Word where there are no settled ministers, while we

send out our Unitarian tracts, which shall reach places where even the missionaries do not go, we keep constantly in view this underlying Christian work which we believe is the most important work of all this Christian work, which appeals to our common humanity, the common religious sentiment in the hearts of us all, — this Christian work, which is to unite us all at last, as we believe, into one family on earth, even as we hope to be one family in heaven.

ADDRESS OF REV. CHARLES H. BRIGHAM, OF ANN ARBOR, MICHIGAN.

Mr. President, and Ladies and Gentlemen, — It is one of the misfortunes of a temporary emigration from the East to the West, that one has to speak of the West as if he had lived there all his life and knew all about it, and was not limited to any particular part of the West. He is asked to speak of the West as if everybody knew where the West was, how large it was, where to begin with it, or where to end with it. Where is the use of speaking of the West here in Boston? Boston is only a suburb of Chicago to-day! The "Christian Register" — the oldest, the most venerable, the most widely known, the most universally respected organ of sound conservative Unitarianism — simply publishes a second edition for Boston. The first edition has been, for some months, upon the tables of the Chicago people before it appears upon the tables of the good people in Boston, who read it regularly as their Sunday reading. Boston is now a suburb of Chicago. Unitarian Boston is a Unitarian suburb of Chicago; and by the diligence of that most faithful and most careful correspondent, called the "Chicago Correspondent" of the "Chicago Christian Register," you are made acquainted with all the details relating to the young churches at the West. It would be impossible for me, set in one place most of the time, at least for the last year, to see what that person, who goes over the whole field, mentally at least, and gathers every little thing in reference to every church at the West, young or old, and sends it to you for your Sunday reading, is able to see.

The Secretary asked me to speak for the West, and when the

President spoke of what Unitarians had done in the East the past year, it occurred to me to say something of what Unitarians have done in the West the past year. They have not established many churches which you see, yet I believe there have been about a dozen new churches established at the West since your last meeting, — near enough to be neighbors, — not more than two, three, or four hundred miles apart. And, where churches have not been established, men have been sent to preach. They have preached in the by-places, they have preached in the high places. Only a little while ago I had a letter from the top of the Rocky Mountains, wanting me, when I came to Boston, to influence the Unitarian Association to send a preacher to Laramie, the great coming city of the Pacific Railroad. I was up there last summer, and one of the very first men who took me by the hand, on top of the Rocky Mountains, with the great snow peaks all around, was a gentleman who said, "I am acquainted with you, sir." I told him I had never seen him before. "Oh!" said he, "I don't know you in that way, but I have read your letters in the 'Liberal Christian.'" — "Do you take the 'Liberal Christian' up here on the top of the mountains, in this fort amid the snows?" — "Yes," said he, "and read it all the time." — "Are you a Unitarian?" — "Yes: I am a Unitarian, and so was my mother before me."

Then I had a letter from a young man, who, three or four years ago, was a law student in the University of Michigan. He told me when he came there he was an infidel, and had no faith in any thing. About a year after that he told me he had got rid of three-quarters of his infidelity, and if he stayed there a year longer he should get rid of the whole of it. He wrote me from Baxter's Springs, in the Cherokee country, which is disputed territory between the Indians and whites, where, by some little by-play, such as they have in New York and in the West, sometimes, the whites have obtained possession of the property which belonged to the Indians, and have established this new city of Baxter's Springs. He said he had established himself in this new city, not yet a year old, but with a few thousand people, and they wanted a church there. There was no church there, and they wanted to begin with the right kind

of doctrine at the start, and then they would have a fair chance with the men who came in there. He sent a petition signed by the leading doctors, lawyers, and merchants in that half-year-old city of Baxter's Springs, asking for the establishment of a church there.

I might go on and mention other letters, some asking for a Unitarian church at places which are not to be found on any map. But not to occupy the time with these incidents of churches that have been established, or in setting forth the churches that wish to be established and ought to be established (which is very large in the whole western country), nor in speaking of the scarcity of clergymen who are willing to give up the comfortable abodes and all the luxuries of dear New England, there is one particular thing that I want to speak to you about to-night, partly because I was charged, by a very modest man, in some way to bring it before the Unitarian friends in Boston. We hear a good deal about the influence of our literature. Sometimes we say things that seem a little extravagant, as when, for instance, one brother spoke of our literature this morning as the best in the world, — better than the literature of any other Christian body. With my rather scholastic leaning to the Roman Catholic literature, I could not quite agree that the whole literature of the Roman Catholic church is inferior to the Unitarian yet; but still our literature is one of the very best things we have; and our literature, as we call it, that is, those few books — instructive books, inspiring books, that our men have written — will go further, will go deeper, will go into places that the voice of no Unitarian preacher can reach. We have, in my judgment, the most effective missionary, in a quiet way, of the Unitarian denomination, in a gentleman who lives very quietly in what used to be a little town in the Alleghany Mountains, beautifully situated in the shadow of those charming hills, where a few of our students go (I wish more of them would go there) to get their theological education, — the city of Meadville. Professor Huidekoper, one of the hard-working professors of that institution, who gives his services without fee or reward to that school, and does all the work of its treasurer, has for the last few years occupied

nearly the whole of his time in sending out all over the western country and to some parts of the eastern country, the literature of the Unitarian body; not the whole of it, I am sorry to say, but a good deal: such as seems to him best and worthiest. In this last year, he has distributed through the West more than 3,300 volumes of Unitarian works. They have not gone, most of them, to Unitarians, nor into the families of liberal Christians. Only a few of them have gone to Unitarian ministers. They have gone to Baptist ministers, Methodist ministers, Congregational ministers; they have gone to Presbyterians, to Campbellites, to Christians, to Episcopalians in many instances, in some instances, I believe, to Roman Catholics. I have read myself, not painfully, but with the greatest delight and interest, some hundreds of the letters that have been received by Professor Huidekoper from all parts of the western country. They come in at the rate of two or three every day. He seldom goes to the post-office without taking out more or less of these letters; has to employ a special secretary to do the work, and is at his wits' end now to find the right kind of a man to do the work, it is so onerous. I have read hundreds of those letters with peculiar interest. Some write: "I have been very much interested in your book; I wish you would send me more." Others say, "I do not know that I believe all the doctrines, but I find them very edifying, very instructive." There are others who say, "I may have occasion to oppose the thoughts I find in the books, but I hope to make a good use of them." But whatever they say, whether it be in the tone of criticism, or in the tone of approval and full sympathy, you may know that these works of Channing, Dewey, and others like them, cannot be read by these Methodists, Baptists, Congregational, and Episcopalian ministers without profit. They will get into their sermons and their conversations; they will not stay upon the shelves of their libraries dull and quiet; they will find their way and work in the congregations to which these men minister. In several instances, I have read in these letters that the writers had been entirely changed in their opinions by the books they had read.

Professor Huidekoper has a fund that enables him to distribute a large number of these books, but the demand is so much

greater than the interest on that fund, that he cannot possibly, even with the greatest discount (it makes all the western booksellers laugh when they see the Unitarian catalogue; they do not know how to sell books at such prices), he cannot possibly supply more than half the calls he receives. He spent, in addition to the interest of the fund, more than a thousand dollars this last year in distributing these books. I want to say to you, friends, that if any of you hear of any wealthy gentleman, any wealthy lady, or any person not wealthy, but full of the spirit, who is willing to assist our friend (who is a very modest man and never asks for any thing) in this enterprise, it will give his heart the greatest pleasure. A lady friend of mine sent him two hundred dollars last year, and that two hundred dollars probably carried three or four hundred volumes into the West, to some of those poor ministers who have the hardest work possible to live and support their families upon the pittance they get.

Now, if any of you feel an interest in this work, which is a sure work, which goes where the voice of the Unitarian preacher cannot go, which reaches homes and churches all over the West, in one place and another place, — if any of you feel an interest in this work, and feel a disposition to aid it, I hope that disposition will be followed by act. There is no work we are doing, sir, which, in the judgment of those who know it, can possibly go so far, reach so many that we cannot otherwise address, or be surely productive of so much good.

It would take too much time to speak of all the demands for our literature in the West. I can only say that, aided by a friend in Boston, I gave away to the students who came to Ann Arbor last year, from all parts of the West, more than eight hundred volumes. They were eagerly received. Every thing we can publish will be eagerly received. They are not afraid of any kind of literature. They will take conservative books or liberal books. They do not ask what opinions are expressed; they only ask whether they are free, interesting, earnest; and if they find freedom, earnestness, and power there, they will be influenced by the opinions, and will take the good and leave the harm.

SPEECH OF REV. HENRY W. BELLOWS, D.D., OF NEW YORK.

CHRISTIAN BRETHREN, — We are here to consider, mainly, I suppose, our duties and our interests as Unitarian Christians. We are Christians, thank God! and, as Christians, united with the whole Christian world; and, I trust, from the depths of our hearts, interested and moved in every fibre of our being by all the progress, by all the faithful labors, by all the successes, of all those who, under whatever forms of imperfect statement, of imperfect and undeveloped history, are yet doing their utmost to promote the glory of God and the triumphs of the gospel of Jesus Christ. But, if we sympathized in every respect with these great and somewhat united Christian bodies around us, if we were in perfect sympathy in all respects with Christendom at large, why should we have Unitarian Christians at all? Why should we organize for any work as Unitarians? What would have brought us here to-night? What would send us home to labor in the special fields of Unitarian Christianity, where God has appointed to us our lot? It is because we have been compelled by experience, mental or moral illumination, spiritual progress, as we hope and believe, to abandon many things thought true by others, to oppose many other things which we think to be erroneous, false, and injurious. It is for that reason that we are here specially as *Unitarian* Christians; because, if we are to be Christians at all, we can be nothing but *Unitarian* Christians; and if we are to make Christians at all, — Christians for whom we are willing to be responsible, — the only kind of Christians that we can make, the only kind of specifically Christian work that we can do better than anybody else, that we alone can do, and which we may safely confine ourselves to doing, because the Christian world at large is doing its own work in its own way better than we can do it, is to make *Unitarian* Christians. And that, as it seems to me, is the whole of our Christian duty. Our Christian duty is to make Unitarian Christians, because it is the only kind of Christianity that we know any thing about, fully believe in, and think to be the highest type, the only type, that we can give our hearts to wholly, completely, and unreservedly; the only kind of reli-

gious work in which we can engage with all our souls, with all our minds, and with all our hearts.

I am not one of those advanced persons who feel themselves to be superior to all denominational and party considerations. I believe that Almighty God himself is not disregardful of denominational and party associations. I believe he has laid the foundations of their necessity in the laws of human nature, in the conditions of human society; and that he chooses to advance his work, and his Son's work in the world, by means of these party, denominational, ay, and sectarian organizations; for, if you come to look at the meaning of the word "sectarianism," or at the *thing* sectarianism, is it a thing of which you are to be ashamed? You cut off a piece of land, and devote yourself to tilling that land, in order to economize your powers, and bring something useful out of your agricultural labors. If God chose to cut you off and confine and limit you, in your views and in the sphere of your religious labors, to a specific, definite, work, that work is sectarian work; and are you to fling it back into his face, as though you despised the special duty to which he has called you, or are you to cheapen this work? Is sectarianism, in its highest and best sense, opposed, in any manner whatever, to Christian, enlarged, and noble sympathies? Do you consider that your party politics are opposed to patriotism? Are you the less an earnest, zealous, and determined Republican because you mean to be a true and noble patriot? Are you a firm, earnest, and stern Democrat, if that be the choice to which your mind honestly leads you; and do you think that you must necessarily be less a patriot on that account? Not so. Nor ought you to feel, nor ought anybody to feel, that, with a stern, determined, resolute, enthusiastic devotion to that particular department of the Church in which God chooses to shut him up, he is any the less serving the church universal. I believe I serve the church universal best when I serve the Unitarian cause best, when I serve liberal Christianity best; and that I am in the church universal and a sound catholic, in the only true sense of that word, when I occupy the clearest point of view, and speak from the highest peak of influence, and most thoroughly consecrate myself to the clearest, most definite, most precise

truth in which the Christian religion presents itself to my own mind. If that chances to be the Unitarian type and form of Christianity, then I am the servant of God, the servant of Jesus Christ, the servant of the church universal, in advocating and in consecrating myself, body and soul, to that particular and special work. They must have, I think, a very narrow notion of Unitarian Christianity, who consider that its duties or its opportunities lie in demolishing, in antagonizing, in fighting with petty distinctions about doctrinal points, or little peculiarities of opinion, and not in teaching the love of God and the love of man by motives, by means, by arguments, and by examples such as Liberal Christianity and Unitarian Christianity, in our judgment, partial and pledged it may be, but none the less our best judgment, supply with a largeness and a power that cannot be drawn from any other source. If we cannot make better Christians; if we cannot make nobler and larger men and women; if we cannot do God's work better than other people; if our truth is not more true; if our spirit is not more the real spirit of the gospel of Jesus Christ; if we have not got something better than other Christians, let us give it up, and go and follow those who have got something better. Let us abandon these false pretences. I insist upon it that there is an illogical abandonment of our whole position by those who refuse to think and believe, and to act upon the belief, that our cause has its claims upon us in its merits; that it is better; that we understand Christianity better; that we know what to do better in this age; that we have nobler opportunities and a higher call to Christian duty (not by any merit of our own, but by the grace of God), than falls to the lot of those who have been permitted to receive a less clear, a less broad, a less perfect, a less consistent view of Christian truth and doctrine.

Now anybody is at liberty to charge all this to any amount of self-complacency, and self-deception, and selfish appropriation of sound principles to one's own denomination. You may do just what you please about that. These are my simple, sincere, earnest convictions, and I care not whether they be considered as conceited and egotistical or not. I feel them, and I want you to feel them, because I believe your duty and your useful-

ness as Unitarian Christians depends upon your believing them and acting upon them. We all recognize the generosity and devotion with which people would act upon their convictions if they believed that the safety and eternal bliss of human souls depended upon their communicating to them the special type of doctrine, or belief, or view of Christianity, which has been allotted to them as Baptists, Episcopalians, Roman Catholics, or what not. I do believe, from the bottom of my soul, that the eternal welfare, the eternal blessedness of human beings, depends — I do not say how far, I do not say wholly, I do not say finally, but that their eternal well-being, their spiritual growth and development, their happiness on earth, their glory in heaven, for unknown ages, may depend — upon their receiving enlightened, true, broad, generous, charitable, sound, Christ-like views and opinions of the religion that Jesus Christ taught in this world.

Therefore I say that we have every motive, drawn from heaven and from earth, to labor in our day with all our minds and all our souls in the missionary work, in the Christian work, of building up specifically *Unitarian* institutions and *Unitarian* churches throughout this whole land; and I have no patience with those who have marked out a little area of country, or a little bit of New England, or a few great cities, or a little patch of geography here and there, and say, "There, we can do this; it is our duty to attend to this little bit, to speak to these few hundreds of people here." No, "the whole boundless continent is ours," and we are to make all the people Unitarians just as fast as we can make them. We want all our ministers and all our people to go to work and aim at nothing less than converting the whole people of the United States. That is our aim. You need not smile, as if it were an absolute impossibility. I expect it, you expect it. If you did not expect it, sooner or later, you would give up this thing, and choose something else on which you could pledge your hopes more safely. If you do not think you have the truth, if you do not think the truth is going victoriously on, if you do not think God cares any thing about it, or that Jesus Christ cares any thing about it, or that saints and angels care any thing about it, or that future generations will care

any thing about it, what is all this pother for? Let us abandon it, and go to work and do something which we believe in with all our hearts, and from which we expect great, noble, and magnificent results. I see nothing less than a wide-embracing missionary operation which includes all this country, nothing less than a missionary enterprise which keeps the whole globe, and our own age and future ages, in view. We may, in the providence of God, pass on to something better than this. I do not suppose that we have exhausted all the truth in the New Testament, or know all the wisdom which is in Jesus Christ, much less all that is embosomed in God, which he proposes, at some time or other, to communicate to the human race. But I believe the human race is to go through that particular class in which we are, and until they get through that they will not get any thing better. I do not see any thing better; if I did, I would go right off to it; but I say, what we do see, what we do believe in, it is our duty immediately to take hold of with our whole heart, and soul, and body, and advance by every means with which God will supply us.

Now let me ask your attention to one fact connected with the condition of the Christian world in this country, the field of our labor. You know, just as well as I, that we did not make ourselves Unitarians. Divine Providence stripped away, by certain inevitable, intellectual, and moral experiences, mental discipline, and illumination in indirect quarters, so much of that which was the faith of our fathers, that they were left, in spite of themselves, with that which we call Unitarian Christianity. They bore with these things as long as they could; they carried the heavy burden of error on their backs until they almost broke; they ate the husks mixed in with their meal until they nearly starved; and at last it was only with a terrible and reluctant struggle that they shook themselves loose from those bonds, and sifted the husks out of their kneading-troughs. They bore with these things — these errors that bore on their backs, the husks that were mixed in with their meal — until it was so filled with them that it was only with the greatest struggle and effort that they managed to sift them out, and cut themselves loose from these bonds or clogs on their souls. They did not do it because they

wanted to do it. It was with the greatest reluctance, the severest struggles, the most intense mental difficulties, the most trying divisions in families, the severest self-denials, the abandonment of church property, the severance of family ties; and it was because they had to do it, because there was a woe on them; they could not keep their sincerity, they could not maintain their self-respect, if they any longer pretended to believe the things which they had believed, and which they had signed themselves as believing, in church covenants, — it was because they could not help it, in short, that they became liberal Christians. Well, there was an irreligious temper prevailing through the community at that time, and the wonder was, not that they became liberal Christians, but that they did not become infidels, under the pressure of the disintegrating and dissolving circumstances that were about them.

Now, dear brethren, just the influences that were brought to bear upon our fathers in certain neighborhoods, have, in the providence of God, been brought to bear upon the whole country. Although there are still portions of the community whose religious instincts, whose religious judgments and perceptions, whose sense of intellectual discrimination, are not so keen, are more dull or indifferent than other people's, who hold on to the old systems yet for a while "by the skin of their teeth," — although this is true, am I telling you any secret when I say that half the people of these United States have been so operated upon by scientific, political, social, and moral experiences as to have had the old faith ground out of them, so that, even if they desired to, they could not any longer continue to believe the things they used to believe? And to what have they turned for relief? Have they turned to liberal Christianity for relief? Have they turned to other forms of religion for relief? No. They have turned to material and political occupations, they have turned to scientific investigations, they have turned to any thing that would, for the time being, take the place of that which once stood by them as religious faith. They have grown indifferent to religion itself, and indifferent to religious institutions. Millions of them have begun to doubt whether there is any God at all. Millions more have come to the conclusion

that there never was any such historical person — or, at any rate, that he was a very different sort of person from what Christians have represented him — as Jesus Christ our Lord. They are beginning to speculate, by millions, whether it is worth while to believe in any immortal state, or to have any personal hope of another life. Millions, ay, *millions* of people in this country, are fast getting into the condition of having no religion, no public worship, no faith beyond that which they see, no immortality beyond the duration of the race to which they belong, and no God except one who dwells in their own hearts, and is a mere shadow of their own little souls.

Now, dear brethren, I don't know whether you consider this as sad a condition of things as I do. I say I am very little interested in that great progress of liberty which consists in flinging away and abandoning all that made the original greatness, conscientiousness, self-restraint, noble fidelity to duty, great dependence on the Spirit of God, and devout love for the person of Jesus Christ, of those who went before us. If I understand this Unitarian cause of ours, it is not to go on crushing, and destroying, and levelling, to enlarge that area of liberty, which is so sure to take care of itself, that the only question is whether it will not sweep away every thing political, social, religious; but it is a creative work in building up just where the great natural tendencies of things are destroying. The business we have to attend to is the building up of religion in the world; the keeping of religious institutions alive is the only way in which they can be kept alive. The peculiarity of liberal Christianity is that it fancies that it has found a way of reconciling as much liberty as man wants with continued faith in the New Testament, continued reverence and love for the person of Jesus Christ, a continued feeling of the actual existence of God, and a personal hope in an immortal existence beyond the grave. Now, I consider these articles of faith very important. I would not want to live another minute if I was obliged to give them up, and I don't see how any man can live without them with any sort of comfort. What keeps him from growing mad if he gives up his faith as a child of the living God, a disciple of the divine Saviour, the heir of an immortal hope in a Being who has the power

to guide, protect, save, and bless him in life and in death, and in the endless world beyond the grave? I say that we Unitarian Christians have this solemn, tender, holy work to do for the millions of minds broken away from — emancipated from, if you choose to call it so, — at any rate cut off from — the old beliefs, and who have ceased to have any religious faith, much less any Christianity.

We want to believe in three things, dear brethren. We want to believe in God, — a living God, — a personal Spirit, the heavenly Father. We want to believe in him with all our hearts and souls; and, in order to believe in that Spirit, we must believe in this spirit that lives in our own souls. I know, I love, I think; and there is something infinite that knows, and loves, and thinks above and beyond me. I believe in a living God, a personal God; and when I give up that faith, I expect my faith in every thing else will soon follow it. We must believe in God, — a living and a personal God. We must believe in Jesus Christ, our Saviour. I am not going to introduce here questions which are in dispute in our own body. This is not the time or the place. I only wish to express with all my heart and soul my profound conviction, my intense feeling, that the Church has crystallized itself about the person of our Lord and Saviour, Jesus Christ, and that if we are to be practical people, if we are to hope to carry this Christianity with us through the world, we cannot do it except under the leadership of that great Captain. But we want humanity also. If I did not believe in humanity as the image of God, if I did not believe there was something holy, sublime, awful, greater than I can fathom, nobler, even, than I can conceive of in the dignity of that human nature which Channing, with his almost angelic voice, first taught us better than any human lips have ever taught us the dignity of, — if I did not believe in that, I should say, what is the use of all this work, and what is the hope of its success? Work depends as much on the goodness of the material with which you work, as on the design or the tools which you work with upon it, and therefore if human nature is not worth working upon, if it is not a glorious and noble thing to work for, your labor will surely be in vain.

Finally, dear brethren, we need one thing almost as important as is our belief in God, our belief in Jesus Christ, and our belief in human nature, and that is to believe in ourselves. We want to believe in ourselves as Unitarian Christians, to believe in our mission, believe in our duty, believe in our power, believe in that providence of God which has called us to fulfil a special mission and do a great work. If we do not believe in ourselves the world will not believe in us, the Orthodox will not believe in us, Jesus Christ will not believe in us, Almighty God will not believe in us, and the work will be taken out of our hands, and given to some people who have the courage, the honesty, and the logic, to believe in themselves. If Almighty God would raise up a few hundred Unitarian ministers who believed in themselves and in their work, in their mission and in their cause, my conviction is that, as in the case of the anti-slavery cause, which within my recollection was represented in this city by a few dozen persons whom we scornfully called "Bobolitionists," and who after thirty years have carried the whole country with them, — I believe that a parallel success in an equally short period might be accomplished by the conversion of the whole rational, inquiring, and thoughtful people of these United States, to that dear and precious faith which we call Unitarian Christianity.

The hymn beginning, —

"O God, whose presence glows in all
Within, around us, and above!"

was then sung; after which the President introduced Rev. E. E. Hale, of Boston.

SPEECH OF REV. EDWARD E. HALE.

I am asked to say a single word, by way of explanation which there was not time for the gentleman appointed for the purpose to say at the meeting of the Association at Hollis Street, this morning. It is simply to call attention to a detail in the Report of the Treasurer, which, I fancy, arrested but little attention there, and which would not arrest attention unless

somebody spoke of it, in so many words, here this evening. It is, however, one of those details which will mark to-day, quiet as the meeting was this morning, and uneventful as, I suppose, people think our denominational history of the last year to have been; one of those details which will mark to-day as one of the turning-points, if I am not mistaken, in our history. It is the simple detail, in the Treasurer's Report, which shows, that, at last, our publishing expenses have been met by the sale of our publications; in other words, that the publishing work of this Association has cost the Association nothing during the last year.* In that single detail, which two lines of the Report show, there is marked an era in the life of the body which is carrying this work on, — an era which it is hardly necessary to illustrate to business men, an era which it is hardly necessary to illustrate to housekeepers, an era which it is not necessary to illustrate to those who study history: for, from this moment forward, if we will keep to the traditions and the experiences which have brought the managers of our affairs to this point, there is no reason why our publications should not be indefinitely extended. There is no reason why you should stop at publishing twenty thousand dollars' worth of books; if you can make them pay for themselves, you may publish two hundred thousand dollars' worth, or two-million dollars' worth, or twenty million dollars' worth of your books, and, until the world is supplied with books, the agency you are engaged in is not to cease. Now, this era is a very important one. Heretofore, it has always been necessary to explain why we have spent more money for books than we have received for them. There have been scoffers, — and I have been one of those scoffers, — who have asked what was the use of printing books which nobody wanted to buy. I do not know what was the good of it. But now, Mr. Lowe and his friends have found out that they can print books that people do want to buy; now they have found out the way to go to work to make the publishing operation

* This will appear to any reader, who will make a proper allowance for the tracts and books given away by order of the Executive Committee.

sustain itself. I had the pleasure, a fortnight ago, of spending a few days in the lovely valley of the Mohawk. I looked out from my window upon that magnificent canal, — the work of the foresight of De Witt Clinton; a work typical of much of the work we are doing here to-day; a work for which he was scoffed and ridiculed. I looked out upon it in the evening, and again the next morning, and, to my eye, it was the same. But, in the night-time, there had flowed into that long level just the quantity of water needed to make the difference between a useless ditch and the highway of the nations. The night before, the heavy boats, which had been grounded there last winter, had been lying almost worthless, and all the power of all the steam-engines in the world would not have started them from their moorings; but, in the morning, when I looked out upon them, a child's hand might have moved them, and the little power which was in the possession of the owners of those boats was speeding them on to the feeding of the nations. And that is the difference between the Treasurer's Report presented to you last year, and the Treasurer's Report presented to you to-day.

You do not, perhaps, know the man as well as I do, and did not catch the expression of triumph that was in the voice of our Secretary, this morning, when he spoke of this enlarging of our publishing operations; when he spoke of that great publishing-house, which he sees in the immediate future; when he spoke of enlarging the operations of the business, so that they shall be on a fit level, and bear a fit comparison with the infinite value, the untold value, of the works which he and those associated with him are ready to scatter to the world.

That Report of his this morning pledges this new board, so far as a board can be pledged in advance, to the policy of a very material extension of our publishing operations. That board is pledged to a careful consideration of this grand plan for a Review which shall be worthy of the denomination which is to publish it. As I look into the future, as I look forward upon the work which may be done by the agency of this Association, merely working through the familiar enginery of the press, I declare, it seems to me, the old words of prophecy

are scarcely sufficient to express the rejoicing which is to come to this land.

One of our friends, this morning, asked me if I was not satisfied when I saw our men of letters, our men of science, our men of theology, — when I saw all our people of thought, of different kinds, — working in the grist-mills of the Philistines. Well, sir, I am glad that the meal is ground. If the people will read "Harper's Magazine," I am glad to have our friend, Dr. Osgood, write for "Harper's Magazine," though I know, that, when he writes for "Harper's Magazine," he must take very good care not to explain what are his views of the character and office of Jesus Christ. If Dr. Peabody has an article in the "Bibliotheca Sacra," I thank God and take courage when I see it there, although I know that it has to be upon the very delicate border lines, or it will not be in the "Bibliotheca Sacra." I know, that, if Dr. Peabody said what he thought about the Holy Spirit, or the presence of God, or the work of God in the world, I should never see it in the "Bibliotheca Sacra." I look forward, therefore, to the day when Samson shall be working, not for the Philistines, but for Israel, when David shall not be encamped among the Philistines, but when he shall be fighting for his own crown. I look forward to that future gladly. I am speaking, perhaps, to some of those who recollect, in detail, what all of you recollect, as a matter of history, — the position of those fine Hungarian soldiers, who had had no place in the army of Austria, so suddenly, and which, though it seemed to fail, just before Kossuth headed the revolt which blazed up, has accomplished, to-day, the emancipation of Hungary. They were among the best officers in the armies of Russia, of France, of Spain, of Piedmont, of Naples, and of Northern Europe. I can conceive the pride with which some Hungarian Magyar of the old school should say, as we said to-day, "See our men! they are leading the armies of the world." So they were; but, as they headed the armies of all the world, they had to forget that they were Hungarians. And when, at last, the word was spoken, — when they resigned their commissions under the Emperor of Russia, in the North, and the King of

Naples, in the South, — they hurried home, and were willing to serve in the ranks, for they served for their own country, for their own faith, and their own God. We, too, are going to see the day when we shall recall our own men of thought into our own service. For our own literature, we shall call for such services as such men as the two Hoars and the Adamses and Motley and Sumner and Speed and McCulloch and Boutwell render, when they are needed in diplomacy or in the cabinet. We shall call on the colleges for the services which such men as the Hosmers and Peabody and Stearns and Livermore and Child and Cooke, and so many more must not render to the colleges alone. We shall call, for the voice of physical science to religion, on such men as Rogers and Eliot and Orton are rendering in the schools of technology. We shall recall from literature our own Curtis and our own Holmes. We shall ask them to serve in our own mill, to serve us in the distribution of our own truth to the world. Then, I think, we shall have a right to exult that "the King enjoys his own again."

THE CHAIRMAN.— During the meeting at the Hollis-street Church, to-day, it was expected and hoped that we should have an opportunity to hear from the gentleman who has had the theatre-preaching under his charge here, that he might state the history of his work. He was not heard then, and I shall ask that he be heard here this evening. I introduce to you Rev. Mr. Ayer, of Boston.

SPEECH OF REV. ADAMS AYER.

The apology which the officers of the Association would make for asking you to listen to any words of mine, and the excuse which I shall plead myself for saying a word in relation to this matter is, that it has been somewhat under my care and direction during the past winter, and therefore I may be supposed to know a little more than others about the details of its operations. In the seven minutes that I propose to ask you to listen to me, I desire to address myself to three different points: First, to consider the need which led to the introduction of theatre-preaching; second, to inquire as to the success

with which theatre-preaching has accomplished the object; and third, to consider whether there is any thing further to be looked for or desired.

First, then, with reference to the need. It cannot have escaped the notice of any man or woman who has felt any interest in the examination of the question, that there have been two incongruous facts patent to all observers. The first is, that a very large part of this community, and of every community, never go to church; and the other fact is, that there are a large number of pews in all our churches that are never filled. It has been said in order to account for this, — and I think with a great deal of truth, — that the expense of regular attendance upon most of our churches has been so large, that it has been impossible for persons of moderate means to meet them; and therefore they have kept away. I cannot now take time to discuss this or various other points which I conceive to be really at the foundation of these two facts. I have a theory to account for this, but I shall not now detain you with any explanation of it. How to meet the difficulty has been the great problem which has arrested the attention of all earnest religious men and women. It has been attempted to meet this want, in some churches, by setting aside a certain number of pews, that could be occupied by any persons that might choose to go there, without the payment of any pew rent. But it is very easy to see that people are unwilling to put themselves in such a relation to any of the existing church organizations.

Then, again, it has been proposed to meet the difficulty in another way, by building chapels for those who cannot afford to meet the expenses of the regular worship of the sanctuary. This experiment has in almost every instance failed. The only notable instance of success has been one where the success has been owing, as we all must feel, to the magnetism of the person called to preside over the management of its affairs. It has, therefore, been seen very clearly that none of the proposed arrangements to meet the difficulty have been quite successful. Then it happened that the idea of opening a large public place, like the Boston Theatre, was suggested as a possible solution of the difficulty. For myself, I must frankly say, that I did not

share in the confidence with which the matter was first proposed. But, fortunately, it did not depend upon me to say whether the attempt should be made or not. We had within our ranks one man who, like Curtius, was willing to throw himself into the yawning chasm, if thereby he could bridge the abyss between the yearning aspiration of the human soul and the means that should be offered for its satisfaction. The Boston Theatre was taken, and I am quite sure that those of you who were present at the first service there, must have been filled with wonder and amazement as you gazed upon the swelling throng that came to that place to listen to the words of religious truth uttered on that eventful night, now near three years ago. It may be said, and I think there is reason for feeling that it is true, that a part of the success was due to the fact that here were religious services in an unusual place; but we all felt at the time that, whatever were the reasons that brought the people there, they were there, and heard the words of truth and righteousness, and could not fail to be benefited thereby. But if it were only that, it would be difficult to account for the fact that the success attending the meetings at the Boston Theatre was not confined to the first evening or the first season. During the second season the success was equally great, and the third season did not fall behind the first or the second.

But it is said that this is, after all, a mere "Boston notion;" that it works very well here, but will not work elsewhere. Now let us examine the experience of the past year, and see what the facts are. At the meeting of the National Conference last year, a committee was appointed to attempt to inaugurate a series of theatre-preaching in the various cities of the country, and the committee asked me to take entire charge of the matter; during the winter we opened halls and theatres in Concord and Nashua, in Lawrence and New Bedford, in Providence and Hartford, in Troy and Washington, in Pittsburg and Meadville, and in New York; and great success has attended these meetings. In all these different places crowds have flocked to the halls and theatres, and the number of hearers has been limited only by the capacity of the hall or theatre to hold them.

Thus, then, we have first an attempt to explain the need which led to the introducing of theatre-preaching, and a statement of what I conceive to have been its success. That success has been entirely satisfactory to all of us who have watched its progress and been interested in the movement. But now comes the question, Is there any thing more to be expected? Are you quite satisfied with what has been done, and will you rest contented with it? Frankly, friends, I must say that I am not satisfied with what has been done. Though feeling that much has been done, and in the right direction, I am also free to confess that there have been evils that have been very clearly attendant upon these meetings, — evils that I shall not stop to give an explanation of, because they will suggest themselves to you. But I desire to say that if theatre-preaching is to be merely the throwing open of halls and theatres into which a promiscuous crowd may be brought from Sunday to Sunday, and if we look for nothing beyond that, then I think we have had enough of it; the experiment has been successful as far as it has gone, but it has not gone far enough to make us feel that it is worth while to continue in the work. I think, then, we should look to something more. By these meetings we have created opportunities of usefulness. We have built the mill, and have opened the flume through which the water is rushing, and the stones are already grinding; but if we offer no grists to be ground, or take no pains to secure the flour, the mill itself shall be only a monument of our folly.

I have an ideal of what can and should be done. It is to build a large hall, like that which our Secretary has so earnestly set his heart upon, to which all should be invited to come and hear the living Word, warm from the heart of a man who shall believe in the people, and shall be their minister. Connected with this should be smaller rooms, where, every night in the week, should be preached the religion of physiology, and botany, and astronomy, and geology; where the eye should be trained to see and the ear to hear the tokens of God's presence everywhere; and where men and women shall be taught the religiousness of life and of every thing around them.

You will say this is a difficult task; and ask, Where is the man to undertake it? Give us the building, and we will find

the men to whose fostering care such a work, difficult as it is, may be intrusted, with absolute certainty of success. Already we have something in the right direction here in Boston, in the organization and successful working of the Young Men's Christian Union. A work of the same sort is also done in Providence. In order to insure permanent success to this movement, we must have inside of our theatres and halls organizations formed by the people themselves, because they feel the need of them. It is not enough that the feast shall be prepared for them; they should be encouraged to feel that they have something to do about it, and they must assume some responsibility. Then we may be sure that the work will prove to be, not of to-day alone, but permanent as the wants of the human soul.

The Chairman then introduced to the meeting, as the closing speaker, the Rev. John F. W. Ware, of Baltimore.

SPEECH OF REV. JOHN F. W. WARE.

You cannot possibly regret more than I do the unexpected absence of gentlemen who were to speak to you to-night, and this sudden call upon me to close the services of the evening takes me by surprise, and finds me unprepared; yet, as a "high private," — I mean merely according to my inches, — in the army of the Lord, I feel unwilling to disobey an order which comes from any one of my superior officers. I feel, as we are about to part to-night, that we certainly have had an array of facts before us which we can take away with us, and can ponder, and can make the basis of future action. I believe that we have just begun to see over into the land of promise; I believe that we have been so far clearing the decks preparatory to action. And I believe that the time is come for us, each and all, in our places and according to our ability, to work in this work for God and his Christ.

I am not quite satisfied with what my good friend Dr. Bellows said with regard to what is necessary in this work; I do not exactly understand what it is to have faith in myself. Would to God that I had it! But I do feel this: that if one has faith in the God above him, if he has faith in the truth as it

came into the world through Jesus Christ, if he has faith in that living example of every excellence which has come to us as the life of that Christ, not only mountains may be removed, but all difficulties that stand in the way in the human heart and the human brain. I think that what we need in going back to our separate spheres of work, is not so much confidence in ourselves as confidence in the words we have to speak, confidence in the work we have to do. I believe that if we have faith in God and faith in the work that we are to do for God, if we have faith in the words that Jesus spake, and faith in the life of Jesus, though we may not ourselves see the day when the truth that we accept shall have free course and be glorified, yet we shall die feeling that we have been pioneers in a great cause, and that the great army of the conquerors shall follow on in our steps.

Friends, I feel that the hour is late. We are about to disperse. The end of this year's anniversary has come. Let us go home, thank God, take courage, and go to work.

At the conclusion of Mr. Ware's remarks, the meeting was closed with the singing of the hymn beginning, —

"God is my strong salvation;
What foe have I to fear?"

NEW PUBLICATIONS.

The Villa on the Rhine. Vol. II. By BERTHOLD AUERBACH. Author's edition. With a Portrait of the Author, and a Biographical Sketch by BAYARD TAYLOR. New York: Leypoldt & Holt.

Mental Photographs. An Album for Confessions of Tastes, Habits, and Convictions. Edited by ROBERT SAXTON. New York: Leypoldt & Holt.

For sale in Boston by Lee & Shepard.

Wayside Thoughts. By SAMUEL H. LLOYD. New York: W. J. Widdleton.

For sale in Boston by Lee & Shepard.

Memoir of George Livermore. Prepared agreeably to a Resolution of the Massachusetts Historical Society. By CHARLES DEANE

MEETINGS OF THE EXECUTIVE COMMITTEE.

May 21, 1869. — Present: Messrs. Eliot, Cudworth, Livermore, Reynolds, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Secretary read the report prepared by him, which was then unanimously adopted as the Annual Report of the Executive Committee, to be presented to the Association at its Annual Meeting, to be held the following Tuesday.

The Secretary then stated to the Board that the duties of his office had so increased, in consequence of the enlarged work of the Association, that he should be unwilling to be again a candidate for the position, unless it should seem expedient to the Board, or to the Association, to make such arrangements as would relieve him of a portion of the duties hitherto devolving upon him. He said he had intended simply to decline re-election; but, at the request of some members of the Board, he submitted this statement instead, hoping that all would feel free to act as their regard for the best interests of the Association might suggest. He also left it for them to say whether, if any arrangement should be decided expedient, it would be necessary to bring it before the Association at its Annual Meeting.

After some conversation, it was unanimously agreed that, while it was of course not possible for them to bind the new Board which would be chosen, the increased business of the Secretary made the employment of additional service so plainly necessary, they could confidently assume the readiness of the new Board to make such provision as Mr. Lowe might require; and they did not deem it necessary to bring the subject before the Association, inasmuch as it was competent for the Executive Committee to carry out all that would be required.

With this understanding, the Secretary declared his readiness to be nominated for another year.

The Board then adjourned, *sine die*.

June 14, 1869. — The first meeting of the Executive Committee elected Tuesday, May 25, was held this day at two o'clock, P.M.

There were present, Messrs. Eliot, Smith, Hall, Livermore, Metcalf, Stevens, Chickering, Crosby, Kennard, Lyman, Shattuck, Brigham, Fox, and Lowe.

The President announced the Standing Committees, for the present year, as follows: —

Finance. — Messrs. Smith, Kidder, Cobb, Kennard, and Shattuck.

Publications. — Messrs. Crosby, Reynolds, Lyman, Hall, and Metcalf.

New-England States. — Messrs. Reynolds, Metcalf, and Chickering.

Middle and Southern States. — Messrs. Ware, Padelford, Cobb, Hepworth, and Stevens.

Western States. — Messrs. Collyer, Lyman, Metcalf, Crosby, and Stevens.

Foreign Missions. — Messrs. Shattuck, Kennard, and Ware.

Theological Education and Pulpit Supply. — Messrs. Hepworth, Chickering, and Hall.

Article IV. of the By-Laws was so amended as to make the Assistant Secretary for the West a member, *ex officio*, and without a vote, of each Standing Committee.

The subject of assistance for the Secretary, in accordance with the plan proposed at the last meeting, was considered; and it was finally voted that Rev. L. J. Livermore be appointed Corresponding Secretary of each of the Standing Committees, to assist Mr. Lowe in the discharge of his duties, to have charge, under his direction, of the correspondence, and also of preparing and arranging the business of the Committees; and that a salary at the rate of $1,500 a year be guaranteed to him, in addition to what he now receives as Secretary of the Sunday-school Society, with the understanding that compensation obtained by him for pulpit services should be credited equally to the Association and Sunday-school Society.

The subject of a "Denominational Review," referred to the Executive Committee by the Association at its recent Annual Meeting, was taken up and referred to the Committee on Publications.

It was voted that the salaries of the Secretary and Assistant Secretaries should be the same as last year.

Messrs. Reynolds, Livermore, and Fox were reappointed as a Special Committee, to co-operate with the Secretaries of the Local Conferences in the support of missionary preaching.

The Board then adjourned.

INTELLIGENCE.

THE MEETINGS OF ANNIVERSARY WEEK were held in Boston, as follows: *The Union for Ministerial Work and Help* had its Annual Meeting at the rooms of the Young Men's Christian Union, on Monday forenoon, May 24, and an adjourned meeting on Thursday forenoon. — *The American Unitarian Association* held its Annual Meeting for business, on Tuesday, at the Hollis-street Church, and celebrated its forty-fourth anniversary by a public meeting, at the Music Hall, in the evening. A full report of these meetings is given in the present number of this journal. — *The Children's Mission to the Children of the Destitute* celebrated its twentieth anniversary on Tuesday afternoon, at the First Church. The annual reports of the Secretary and Treasurer were read, and addresses were made by Hon. Albert Fearing, the President, and others. — *The Ministerial Conference* met Wednesday forenoon, at the hall of the Young Men's Christian Union; and the address was delivered by Rev. A. D. Mayo, of Cincinnati, Ohio. — *The Sunday-school Society* held a mass meeting of Sunday-school children, at the Music Hall, on Wednesday afternoon. Rev. Leonard J. Livermore, Secretary of the Society, presided; and there were addresses by Rev. Edward I. Galvin, Rev. Augustus Woodbury, Rev. Richard Metcalf, Rev. George L. Chaney, Robert C. Metcalf, Esq., and John Kneeland, Esq. — *The Festival* took place at the Music Hall, on Thursday evening. Joseph H. Choate, Esq., of New York, presided; and addresses were made by the Chairman, Rev. Charles C. Everett, John Kneeland, Esq., Rev. Henry W. Bellows, D.D., Rev. Edward E. Hale, and Rev. John F. W. Ware. — *Conference and Prayer Meetings* were held at the Hollis-street Church, on each morning of the week, except Thursday, when there was a communion service.

THE NORTH-MIDDLESEX CONFERENCE held a meeting at Westford, Mass., commencing on Monday evening, May 31, with a sermon by Rev. Charles H. Brigham, of Ann Arbor, Mich., and continuing through the following day. An essay was read by Rev. Charles E. Grinnell, of Lowell, on "The True Work of the Local Conference," which was followed by a discussion. Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, addressed the Conference, by invitation, on the work of that Society. Resolutions were adopted, providing for the holding of four meetings each year, instead of two, as heretofore, and inviting the North Middlesex Sunday-school Society to merge itself in the Conference

THE ESSEX-COUNTY CONFERENCE held its Quarterly Meeting at Gloucester, Mass., on Wednesday, June 2. Reports were presented by the Secretary, Rev. George Batchelor, of Salem; Miss H. E. Lunt, of Newburyport, for the Committee on Literature; Rev. Edmund B. Willson, of Salem, for the Committee appointed to consider the merits of Noyes's Translation of the New Testament; and Hon. Isaac Ames, of Haverhill, for the Committee appointed to consider the duty of the Conference in regard to the Cambridge Divinity School. An address was also delivered by Rev. E. B. Willson. The reports were followed by discussions; and various votes were passed, among them one appointing a committee to attempt to raise the sum of twenty-five thousand dollars towards the endowment of one resident professor in the Cambridge Divinity School, two thousand dollars of the sum to be obtained, if possible, in Essex County, and empowering the committee to hold correspondence with other conferences in regard to the fund. "The Condition of our Sunday schools" was assigned as the chief topic for discussion at the next meeting of the Conference.

THE ANNIVERSARY EXERCISES OF THE MEADVILLE THEOLOGICAL SCHOOL commenced on Wednesday forenoon, June 9, when essays were read by the members of the graduating class, as follows: "The Plan of Christ," by Ellery C. Butler; "The Church of the Future," by Lyman Clark; "John the Baptist," by Albert Dunlap; "Causes of Religious Progress," by Albert G. Jennings; "Human Nature as the Ground of Religion," by Calvin Reasoner; "Christianity tested by the Standard of Utility," by John Snyder. — On Wednesday evening, an address on "Religion" was delivered by Rev. Frederic Frothingham, of Buffalo, N. Y. — The twenty-fifth anniversary of the establishment of the school was commemorated, on Thursday, by an address, in the forenoon, before the Alumni, from Rev. Thomas J. Mumford, of Dorchester, Mass., and a social reunion in the evening.

THE GRADUATING EXERCISES of the Senior Class of the Boston School for the Ministry took place at the Church of the Unity, on Wednesday evening, June 9. After prayer, by Rev. Henry W. Foote, Rev. Edward E. Hale read the Annual Report of the Faculty, which stated, among other things, that the arrangements for the union of this school with the Cambridge Divinity School had been completed, and gave the reasons which had led to this result. The essays of the graduating class were then read, as follows: "The

Spirit and Method of the Christian Missionary," by Louis W. Aldrich; "The Relation of True Thought to Right Life," by Harvey C. Bates; "The Place and Work of the Church in America," by Henry L. Cargill; "City Missions," by James Collins; "The Objects and Modes of the Christian Ministry," by Charles T. Irish; "Christianity its own Evidence," by Frederic F. Lovell; "Influence of Intellectual Culture on the Religious Nature," by Henry R. Smith; "The Faith Faculty in Man," by Jesse H. Temple; "The Practical Character of the Lord's Supper," by Frederic W. D. Webber. Charles A. Hayden, who was to have read an essay on "Religious Experience as a Test of Doctrine," was not able to be present. The reading of the essays was followed by an address from Rev. Ezra S. Gannett, D.D.; and the exercises were then closed with a prayer by Rev. George H. Hepworth.

Mr. FREDERIC W. D. WEBBER, a graduate of the Boston School for the Ministry, was ordained as pastor of the First Parish in Stow, Mass., on Monday, June 14. The order of services was as follows: Invocation, by Rev. William S. Heywood, of Hudson; reading from the Scriptures, by Rev. E. Davis (Universalist), of West Acton; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer, by Rev. John H. Morison, D.D., of Milton; charge, by Rev. Samuel H. Winkley, of Boston; right hand of fellowship, by Rev. Jefferson M. Fox, of Harvard; address to the people, by Rev. Calvin Lincoln, of Hingham; closing prayer, by Rev. E. C. L. Browne, of Bolton; benediction, by the pastor.

Mr. WILLIAM G. TODD was ordained as pastor of the First Congregational Society in Westboro', Mass., on Wednesday, June 16. Rev. Edward E. Hale, of Boston, preached the sermon; the ordaining prayer was offered by Rev. Joseph Allen, D.D., of Northboro'; and Rev. Edward H. Hall, of Worcester, gave the charge.

THE NEW EDIFICE ERECTED BY UNITY CHURCH (Rev. ROBERT COLLYER'S), CHICAGO, Ill., was dedicated on Sunday forenoon, June 20. The sermon was preached by Rev. Henry W. Bellows, D.D., of New York; and Rev. George W. Hosmer, D.D., President of Antioch College, offered the dedicatory prayer. Rev. Carlton A. Staples, of Chicago, Rev. Thomas Vickers, of Cincinnati, Ohio, and others, also took part in the services. In the evening, a meeting was held in the church, at which addresses were made by Rev. Henry W. Bellows, D.D.; Rev. George W. Hosmer, D.D.; Rev. John Cordner, of Montreal, Canada; Rev. Charles Lowe, Secretary of the American Unitarian Association; and Rev. Robert Collyer.

Rev. CARLTON A. STAPLES was installed as pastor of the Third Unitarian Church, in Chicago, Ill., on Sunday afternoon, June 20. The order of services was as follows: Invocation, by Rev. Jonathan B. Harrison, of Bloomington, Ill.; statement, by the trustees, of the present condition of the Church; welcome of the Church to the fellowship of the denomination, by Rev. Charles Lowe, Secretary of the American Unitarian Association; reading from the Scriptures, by Rev. J. H. Wilhelm, of Hinsdale, Ill.; reading of hymn, by Rev. William Sharman, of Washington, D.C.; sermon and installing prayer, by Rev. George W. Hosmer, D.D., President of Antioch College; charge, by Rev. John Cordner, of Montreal, Canada; right hand of fellowship, by Rev. Robert Collyer, of Chicago; address to the people, by Rev. Henry W. Bellows, D.D., of New York; benediction, by the pastor.

Messrs. CHARLES T. IRISH, HENRY R. SMITH, LOUIS W. ALDRICH, and HENRY L. CARGILL, graduates of the Boston School for the Ministry, were ordained to the work of the ministry, on Sunday evening, June 20, at the Church of the Unity, Boston. The order of services was as follows: Opening prayer, by Rev. Samuel H. Winkley; reading from the Scriptures, by Rev. James Sallaway; sermon, by Rev. George H. Hepworth; ordaining prayer, by Rev. William P. Tilden; charge, by Rev. Edward E. Hale; right hand of fellowship, by Rev. Henry W. Foote; benediction. — Mr. Irish has accepted a call from the Unitarian Society in Sturbridge, Mass.; and Mr. Cargill, from the First Parish in Scituate; and Mr. Aldrich will go to India as missionary of the American Unitarian Association.

GRADUATES OF THE BOSTON SCHOOL FOR THE MINISTRY have accepted calls as follows: Mr. HARVEY C. BATES, a call from the Society in Sterling, Mass.; Mr. CHARLES A. HAYDEN, from the Society in Farmington, Me.; and Mr. FREDERIC W. LOVELL, from the Universalist Society in Essex, Mass. Mr. JAMES COLLINS, of the same class, entered, some months since, upon his duties as minister at large in Lowell, Mass., and successor to Rev. Horatio Wood.

Rev. RUFUS P. CUTLER has accepted an invitation to continue, for another year, the charge of the Society in Charleston, S.C.

Rev. JUDSON FISHER, formerly of Lebanon, N.H., has accepted a call from the Society in Janesville, Wis.

Rev. HENRY F. EDES has accepted an invitation to take charge of the Society in Barnstable, Mass.

Mr. GEORGE K. KNOWLES, of the Boston School for the Ministry, has accepted a call from the Society in Sudbury, Mass.

Rev. ALPHEUS S. NICKERSON has accepted a call from the Society in Melrose, Mass., and will also continue to preach once each Sunday at North Woburn. His address will be Stoneham.

Rev. GEORGE H. HEPWORTH has resigned the charge of the Church of the Unity, Boston, and accepted a call from the Church of the Messiah, New York.

Rev. JOHN WEISS has resigned the charge of the Society in Watertown, Mass.

ACKNOWLEDGMENTS.

1869.			
May 22.	From	A. T. Lyman, Boston, to make himself and Rev. H. W. Foote life-members	$60.00
22.	"	Arlington-street Society, Boston	2,871.36
24.	"	Rev. A. D. Mayo, Rev. Henry Westcott, and J. A. Shaw, as annual memberships . . .	3.00
26.	"	Rev. J. M. L. Babcock as annual membership	1.00
27.	"	Ladies' Association connected with Society in Peabody	20.00
27.	"	Society in Peabody, additional	1.00
28.	"	J. B. Moors, Boston	100.00
June 1.	"	Rev. A. W. Stevens, for annual membership .	1.00
2.	"	Society in New Bedford, for "Monthly Journal"	68.00
3.	"	H. Dexter, as annual membership	2.00
10.	"	Church of the Unity, Boston (unfinished) . .	1,274.25

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THE

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Edited by the Secretary.

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1869.

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OF THE

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stree Boston, where the SECRETARY may usually be found from 10 A M. till P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A.M till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lette for him, on business connected with the Association, should be addresse to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATIO BOSTON."

THE OFFICE OF THE WESTERN SECRETARY is in Chicago, Ill., at N *35, Madison* Street.

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, SEPTEMBER, 1869. [No. 8.

OUR DUTIES AND PROSPECTS.

WITH the month of September, the work of our denominational year begins. The arbitrarily established period for the financial year of the Association, and even the universally accepted calendar division of time, do not prevail against the division which the seasons compel. When ministers and congregations come back from their summer vacations, and enter afresh on their mutual relations in the service of the Christian Church, then is the real beginning of the year. For our Association it is the beginning of a new campaign; and a few words in connection with it may not be out of place.

It is not the time to boast when the harness is being put on; and it is not in the way of boasting, but by way of summons, that we say there never has been a year that began with better promise, and from which we had reason to expect greater results. The tone of feeling manifested toward the work of the denomination by ministers and laymen is unmistakably encouraging; the system of organization among us has never been so complete; and the opportunities are overwhelming.

The Committee of the Association feel themselves justified in contemplating plans for enlarged activity, both in our field of missionary effort and in the department of

publication; and schemes are being considered by them in both these directions. At present they are withheld by the fact, that *the receipts of last year have been already appropriated, and the newly adopted plan of having a simultaneous collection from the churches in November, will make it necessary to suspend most of our action that involves new expenditure till the result of this collection is known.* The Local Conferences, at their autumnal meetings, propose to have special reference to this collection; and we call upon our friends everywhere to see to it that it shall correspond to the greatness of the demands.

We will not undertake here to discuss or even to enumerate the various plans which have been broached for this year's work. We only voice, as we believe, the sentiment of the denomination in bidding its opportunities and responsibilities welcome, in pledging ourselves to energy and faithfulness, and in asking God's blessing on our endeavors.

DUTIES AT THE OFFICE OF THE ASSOCIATION.

The enlarged work of the Association has made it necessary that the Secretary should be relieved of some portion of the duties which have hitherto been performed by him, so that he can give more time to others which demand increasing attention, and which no one can so appropriately fulfil as the general officer of the Association.

Accordingly, Rev. L. J. Livermore, Secretary of the Sunday-school Society, and Secretary of the Ministerial Union for Work and Help, has been invited to assume also a part of the work of this office. Much of the correspondence and other business of the Association will be attended to therefore by Mr. Livermore, who, in such duties, will act by the authority of the Executive Committee.

CAMBRIDGE DIVINITY SCHOOL.

THE importance of the subject makes no apology needed for the space we are about to allow to the following papers connected with the Theological School at Cambridge. The changes which have been made, and the reasons for which are given in the first Report, ought to be widely known; and the suggestion in the second Report involves so marked a modification of the existing methods of ministerial training, that it is desirable that it should be fairly considered by the public, as well as by those who have the direction of the Institution, and by the Committee to whom the subject was referred at the meeting of the Alumni.

REPORT OF COMMITTEE

On a Plan of uniting the Boston School for the Ministry and the Cambridge Divinity School, presented before the Alumni of the Cambridge School, June 16, 1869.

The Committee appointed at the last annual meeting of the Alumni, to confer with the Faculty of the Divinity Schools at Cambridge and Boston, in regard to such arrangements as may be made for a union of the two schools, would respectfully report, —

That they gave early attention to the subject, and afterwards bestowed upon it much time and thought; holding several meetings, each of which occupied a large part of a morning. At one or another of these meetings they invited, and were favored with the presence of, Professor Stearns and Mr. Hepworth, representing respectively the Cambridge and the Boston schools, and also of Rev. Dr. Clarke and Rev. Dr. Putnam. The propriety of an attempt to unite the two schools was considered in its various relations, and the terms on which such a union might be effected were discussed. After much free and earnest conversation, the Committee, with a concurrence of the other gentlemen in the essential features of the plan, adopted

certain resolutions, which they beg leave to present as a part of this report, viz.: —

I. *Resolved,* That a union of the Boston School for the Ministry with the Divinity School of Harvard University, if it could be effected with a proper regard for the special purpose which each school has in view, would be productive of mutual benefit.

II. *Resolved,* That the arrangements for such a union could, probably, go into effect with most advantage a year from the present time.

III. *Resolved,* That the following scheme be proposed to the Faculty of the Divinity School, with the request that, if it meet with their approval, they will submit it to the Corporation for their consideration, viz.: —

1. There shall be a Theological course extending through three years, at the end of which those students who shall have spent three years in the school, or shall have been admitted in advance, and shall pass a satisfactory examination, shall receive a degree of Bachelor in Divinity. Any student having satisfactorily completed this course, who shall waive an examination, may receive a certificate of honorable graduation.

2. Students may be admitted to the school for a period of not less than one year, who shall pursue such studies and attend such exercises as the Faculty may prescribe; and shall at the end of the period receive a certificate stating the length of time which they have spent in the school; or, on satisfactory examination, shall be entitled to a certificate of graduation.

3. Students may, at the discretion of the Faculty, be admitted to the special or limited course without a knowledge of the learned languages.

4. Persons who may not be prepared for entrance on either of the courses in Theology, shall be furnished with preparatory instruction in connection with the school.

5. A course of study shall be prescribed, and instruction provided, for those who may wish to remain in connection with the school a fourth year as resident graduates.

6. Provision shall be made for an instructor, in addition to the incumbents of the present professorships, who shall reside in, or near, Divinity Hall.

7. Persons not connected with the school may be invited by the Faculty to give instruction gratuitously, or for a proper compensation.

8. The local "Conferences of Unitarian and other Christian Churches" shall be invited to furnish aid in carrying out the plan here proposed for an increase in the number of both instructors and pupils in the school.

9. The students shall be encouraged and assisted in spending that part of the year not included in the "Terms" of the school with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

IV. *Resolved*, That the chairman of this Committee bring the subject of a union of the two schools, as presented in these resolutions, before the National Conference, to be held in New York, Oct. 6.

In compliance with the instruction in the last of these resolutions, the subject of a union of the schools, with the plan on which the Committee had agreed, was presented to the "Conference of Unitarian and other Christian Churches," held in New York in October last, and, after a brief discussion, was dismissed, with a refusal on the part of the Conference to add their approbation. As this Committee were in no way responsible to the Conference, nor subject to its control, and had brought their proceedings under the notice of the Conference rather for the sake of giving information than of seeking counsel, or as an act of courtesy rather than of obligation, the dissent of the Conference did not embarrass them in the further discharge of their duty. The "scheme" embodied in the third resolution was communicated to Professor Stearns, with the expression of a hope that the Faculty of the Divinity School would "see good reason for asking the assent of the Corporation to this or some equivalent modification of its rules." The Faculty adopted the most important of the proposed changes in certain articles, which they requested the Corporation to sanction, in amendment of the statutes then in force. The Corporation signified their approval, and reported the articles, as "additional statutes of the Divinity School" to the Board of Overseers, by whom they were ratified, and made a permanent part of the Regulations of the Cambridge School. They, also, will properly form a part of this report, and are as follows: —

ARTICLE I. — *Regular Students.*

1. Students shall be admitted to the regular courses in the school on such terms as the Faculty may prescribe.

2. The full course shall occupy three years, on completing which, to the satisfaction of the Faculty, students shall be entitled to a certificate of graduation.

3. Students may be admitted to the school for a period of not less than one year, who shall pursue such studies as the Faculty may designate, and receive a certificate stating the length of time they have studied in the school, or, after examination, a certificate of graduation.

ARTICLE II. — *University Students of Theology.*

Any person may join the school as a University Student of Theology, selecting such studies as he may desire, and remaining not less than one term, under conditions to be established by the Faculty; and, after passing the regular examination, he may be entitled to a degree of Bachelor of Divinity.

ARTICLE III. — *Additional Instructions.*

In addition to the regular instruction, the Faculty of Theology may present to the Corporation the names of persons to be appointed from year to year, to deliver lectures or give instruction on specified subjects, without compensation or for such compensation as may be guaranteed or given for a particular lecturer by friends of the school.

ARTICLE IV. — *A Fourth Year.*

Students may remain after completing the course, and continue their studies during another year, under the direction of the Faculty.

ARTICLE V. — *Degrees.*

The degree of Bachelor of Divinity shall be conferred from year to year on such alumni of the school, and university students of theology, as shall offer themselves for, and shall satisfactorily pass, an examination, conducted by the Faculty, in the studies pursued in the school.

A careful comparison will discover more of verbal than of real difference between the plan of the Committee and the

form which has been given to the statutes of the school. The essential changes in the latter consist in the admission of students for a limited course of study; in their admission on such terms as the Faculty may prescribe, instead of the previous requisition (not always indeed enforced, but now abrogated), of an acquaintance with Latin and Greek; in the permission granted to members of the school to remain under the instruction of the Faculty a fourth year; in the provision made for the delivery of lectures or the supply of instruction by persons nominated by the Faculty, and appointed by the Corporation; in the opportunity accorded to the students of obtaining a degree of Bachelor of Divinity on satisfactory examination; and in the necessity imposed on them of undergoing examination as a test of qualification for a degree, or, in the case of those who pursue a limited course of study, for a certificate of graduation. These changes appear to your Committee to meet the demand which had been made, on the one hand, for a more cordial treatment of those who might not have enjoyed the opportunity of much previous study; and, on the other hand, for a higher standard of scholarship in the school. They probably go as far as could reasonably be expected. The Committee had proposed a Preparatory Department in the school, and they hope it may at some future time be embraced within the arrangements at Cambridge. They also suggested the appointment of an instructor, in addition to the present teachers, who should reside in or near Divinity Hall; and they still believe great benefit would result from including among the members of the Faculty one whose special duty it should be to hold personal intercourse with the students, and who might also have charge of the Preparatory Department. There is ground for a belief that the University may soon come into possession of funds sufficient for the endowment of another professorship. The suggestion of the Committee that the students in the school should be encouraged to spend a part of the year with ministers holding parochial charges could not, perhaps, have a place in the statutes of a Theological school. "It is understood," as we learn from the report of a committee of the Board of Overseers, that it was "the intention of the Corporation," in

adopting the fifth of the articles recently added to the statutes, which relates to the degree of Bachelor of Divinity, "that any gentleman, who at any previous time has attended for one term on any study in the Divinity School, may apply for examination for such degree. Your Committee have, therefore, the pleasure of announcing to their fellow-Alumni, that, however remote the date of graduation, any one "who shall satisfactorily pass an examination conducted by the Faculty, in the studies pursued in the school," may obtain the degree of Bachelor of Divinity.

In consequence of the action taken by the Boards of Instruction and Government of the Cambridge Divinity School, the Trustees and Faculty of the Boston School for the Ministry decided to close the school, and advise the members of the two lower classes to pursue their future studies at Cambridge, as it is understood that most of them will do. That school has had a brief but memorable life. Springing into existence at the call of a single voice, it became almost at once an institution that commanded sympathy and respect. Without resources of its own, it drew from generous hearts and ready hands all that it needed for its support, and soon shamed incredulity into admiration. From the first, designed to satisfy a want which the restrictions of the Cambridge school unfitted it to meet, the Boston school was no longer needed when these restrictions were removed; and the reasons which led your Committee to the conclusion that a union, if practicable, was advisable, — which reasons they have thought it unnecessary now to present, — acquired new force when the way for a union was open. In the short period of two years, the Boston school was productive of two important results: it introduced several young men into the ministry, or into a preparation for it, who without this encouragement would never, probably, have left their secular employments; and it became the occasion of the important changes in the statutes of our Divinity School, which have just been described. We can now, with undivided hearts, devote ourselves anew to the interests of the institution to which most of us hold a filial relation. With its professorships filled by able and earnest men, its classes enlarged by the accessions

they will receive from the Boston school, and its present statutes construed in the liberal spirit which shall make Divinity Hall an attraction to young men, of various gifts, in different parts of the country, we may justly believe that it is now entering on a larger usefulness than has marked any former period of its history. The first of the articles just accepted by the Corporation and Overseers declares that "students shall be admitted to the regular courses in the school on such terms as the Faculty may prescribe." Those who particularly desired that a knowledge of the ancient languages should not be required for admission, might have preferred a more direct repeal of this condition; but its meaning cannot be mistaken, and the confidence which your Committee feel in the gentlemen whose duty it will be to interpret this rule, and who, they know, are disposed to put upon it the construction it was intended to bear, gives them the assurance that no impediment will be capriciously thrown in the way of any one who may wish to avail himself of the means of theological education provided by the University. It is only necessary that a wide circulation be given to the fact, that the Cambridge school invites to an enjoyment of its advantages those who formerly were, or were thought to be, excluded; and such circulation, we trust, will be promptly and efficiently given.

All which is respectfully submitted.

For the Committee, EZRA S. GANNETT.

PROPOSED CHANGES IN THE METHOD OF MINISTERIAL PREPARATION.

At the same meeting of the Alumni at Cambridge, the following paper was presented, and, after discussion, was referred to a Committee, consisting of Rev. Dr. Walker, Rev. Dr. Peabody, Rev. Dr. Stearns, Rev. Dr. Hedge, and Rev. Charles Lowe.

It is hoped that the friends of Theological Education may be led to consider the subject, that the Committee may have the benefit of any thought and discussion that may be elicited by the suggestion.

SUPPLEMENTARY REPORT BY REV. CHARLES LOWE.

As a member of the Committee, whose report has just been heard, I ask leave to offer a suggestion which has impressed itself on me in the course of our discussions on the interests of the school. I do not call it a minority report, because that word might imply dissent from the majority; whereas I have most heartily concurred in what has been agreed upon. The present occasion, however, marking as it does a new era in the history of the school, by the very important modifications introduced into its management, seems to make it appropriate to consider whether yet further changes might not be introduced to advantage.

I would respectfully submit for consideration the following resolutions: —

Resolved, 1. That the regular exercises of the school for the year shall be comprised in one term of seven months.

Resolved, 2. At the end of every term each student shall have assigned to him a course of study; and a satisfactory examination upon the course prescribed shall be a condition of readmission to the school at the beginning of the following term.

Resolved, 3. So far as practicable the interval between the terms shall be spent by students with ministers having parochial charges, or in such employment as may be a training for the practical work of the ministry.

It will be seen that what is proposed in these resolutions is simply adapting to theological and ministerial training, methods which are common in the preparation for other professions. In studying medicine and law, the course generally accepted as the best is to alternate the attendance at the professional schools with private study, and this, if practicable, joined with an opportunity to see the practical working of the profession. I would submit, briefly, some of the reasons why a similar method may be adopted to advantage in the preparation for the ministry.

I. It is to be urged, if we consider only the question of what is most favorable for theological study.

In some respects, to be sure, there is an advantage in having young men together. They sharpen each other's intellect,

stimulate each other, not only to diligence in study, but in many excellent ways besides; and when we consider all the furnishing of a theological school, with Professors whose lives are devoted to the task, and with all the helps which are there supplied, it is needless to attempt to illustrate the inestimable advantage of such an institution.

But there are also evils attending it, and inseparable from it. The right study of theology demands more than the quickening of intellect, and the apparatus of lectures and libraries. To a very important degree, "Pectus est quod facit theologum." There are many things in respect to which the minister is to be a guide, — things just as real and important as any in the realm of the intellect, — which are only "spiritually discerned;" and I maintain that the theological school is not the best place to develop spiritual perceptions, and so far is unfavorable to the investigation of religious truth. Some may think it narrow to say so, but it can hardly be otherwise. Here is a company of young men, living together and pursuing together, day after day and month after month, the study of the Bible, and the deepest questions of the spiritual life. This study is their daily business. They will, of course, handle these serious questions, in their familiar talks and discussions, in all sorts of moods and conditions of mind. Now one of two things will result. Either they will come to regard these questions as mere intellectual problems, and wholly divorce religious feeling and spiritual insight from the task, and then woe be to the blind followers who will be led by such "blind guides" as they will become; or if, on the other hand, they try to keep sight of these spiritual elements in their investigation, and make such feelings also the subject of familiar conversation, that would involve almost equal danger. It is the same danger which attaches to over-frequent conference meetings, which we Unitarians regard with such distrust, as we see them conducted among certain denominations. The familiar unfolding of our inward or sacred experiences tends to chill and petrify our spiritual nature, and to beget insincerity.

Now to continue such a system uninterruptedly during the entire three years of study, in the course of which all the vital questions are investigated (many of them for the first time in the

life) is, I do not hesitate to say, a terrible risk. I should as soon recommend, under the conviction of the importance of light to the growth of plants, that a way be contrived by which they should continually be exposed to the glare. Plants do not more need the alternations of day and night than does the young soul, in developing itself to be a religious teacher and guide, need to exchange sometimes, during the period of study, this stimulating life of the school for a wholly different atmosphere and surroundings. He ought to be, for some lengthened period, where, instead of hearing his classmates every day debating these great questions, and having these sounds always loudest among the influences that are educating him, he shall hear only the whisperings within himself, as his own spiritual instincts quietly assert themselves, and as God's spirit adjusts for him the eternal relations of truth. Let us remember that a true and all-sided religious culture and development is as essential a part of ministerial training as is textual criticism and dogmatic theology.

I do not speak this against this Cambridge school particularly. I believe its atmosphere compares very favorably with that of any similar institution; but, from the nature of the case, I maintain that it is wrong to make continuous study in a theological school our method of ministerial preparation, and that the best interests of piety and of religious faith and theological truth would be greatly served by some such change as is here proposed.

II. There are other considerations. The matter of expense is one of them. At present a surprisingly large number of students in the school avail themselves of beneficiary aid. Many doubtless could not, but for such aid, find their way into the profession; and doubtless many so receive it without a particle of harm, and so that we can only be grateful that such aid can be had; and yet there are serious evi s connected with it, so serious that many of our most careful observers and best friends of theological education wish that there were no beneficiary funds at all.

Now the change proposed obviates to a considerable extent the necessity for pecuniary aid. In the first place, only six or seven months would be spent in the school, saving so much cost

thereby; and the remaining portion of the year not only need be no expense, but can be used, if necessary, for earning means towards defraying the expenses of the rest. I think if we could know all the consequences which result from the present frequent dependence on pecuniary aid, — the anxiety, the harassment, if not the loss of manly independence, — this consideration would be felt to be of very great importance.

Some will say that the time spent in earning the money will rob them of time for study. But I think we are very apt absurdly to be run away with by such close estimates of time; or rather by our way of thinking, that in making a minister, only one kind of preparation is needed. I think that it would have been a blessed thing if half our ministers, instead of rushing so young into the work of the profession, with minds stimulated and bodies neglected and experience narrow, had been compelled, in order to get their education, to hire themselves half of every year to a farmer or to learn and practise some useful trade. (I wish, by the way, that every minister knew some good trade.)

We count niggardly the time that would be lost if the young student should give up, for some such purpose as this proposed, a few months of the year. We have little to say about the time he loses every day by dyspepsia, and the habitual lack of mental clearness and spiritual vigor. At any rate, I have looked over somewhat carefully the list of our ministers, and have found many who were obliged to pursue the method I have proposed, and they seem to have been no whit behind, in every respect, — in scholarship, ability, every thing that goes to insure the highest success, — their companions, who were, as some would say, more fortunately circumstanced.

Take, therefore, the extreme case, and suppose that, if these resolutions should be adopted, every one in the school should be obliged to give the long interval between the terms to some manual occupation: I believe that he would gain more than he would lose. Bear in mind, the proposed plan prescribes that each student shall *have a course of text-book study assigned for this period,* and there is hardly any occupation that would not offer abundant opportunity for considerable study, and for quiet

reflection; and the store of health and experience, and habit of self-reliance, and feeling of independence that would be earned would much more than compensate for the time lost to the exercises of the school.

But it is fair to suppose that some will not require to spend their recess in this way; and in considering the plan, we may suggest other useful ways in which it might be employed.

1. Some, *e.g.*, might remain in Cambridge, using the libraries and attending various lectures in the University. At present, the opportunity for hearing scientific and other lectures is theoretically held out as one of the advantages of having our school located at Cambridge. But practically I imagine few are able to avail themselves of it very much. Under this new plan, the student might select some particular scientific course, keeping up with it as well as possible during the school term, and at its close give himself more thoroughly to it. In such a case, how much more rich and valuable his course would be!

2. Others might go, as the resolution suggests, to study and work with some settled minister. This, indeed, is the thing to be especially striven for. I have enumerated it last, only because it is so manifestly good, that almost everybody to whom I have spoken about this plan has agreed, that, if such arrangements could be carried out, the proposed change would be a good one. Some have looked on the whole scheme as visionary, simply because they could not see the likelihood of finding for every student just the right minister with whom to be associated. Therefore, I have only tried to show that, independently of that (and even if such arrangements should be found impracticable), the plan may yet be good. And one thing further may be added: there was a time when there were no theological schools at all, and yet ministers were trained then, and rose high in their profession. The world is as wide now as it was then, and certainly must have room and means to train for half the year (when they have the school for the other half) all we are likely to intrust to it.

Some have objected to the plan, as though it lowered the standard of theological preparation. On the contrary, its tendency would be to raise it; and this in two ways: —

1st, because it would afford a more complete and varied training and development;

And, 2d, because it would encourage students to take a longer time for their preparation. At present many hurry into the profession simply because they cannot afford to lengthen out their course, who, under this arrangement, would gladly do so (especially with the provision now introduced for a supplementary year at the school). If this result should follow, it could hardly be too much rejoiced in. Many would be saved from that almost universal experience of entering too young and too inexperienced upon their professional work. There is no other calling where the fullest burdens of it come at once on the very entrance upon it; and how many there are with health broken and permanent usefulness impaired by these excessive drafts upon them at the outset, who would afterwards have given their best five years of life, if they could have spent one year more in study before accepting a call!

I submit this suggestion, with the reasons for it thus briefly touched upon, hoping that it may so far commend itself as to lead to the appointment of a committee who may give to it such considerations as the importance of whatever affects the interests of ministerial training deserves.

REPORT TO THE ESSEX-COUNTY CONFERENCE, ON DR. NOYES'S TRANSLATION OF THE NEW TESTAMENT.

[The following Article, presented as the report of a Committee, was chiefly prepared by Professor Alpheus Crosby, of Salem. We hope it may help to bring to yet wider notice the New Translation, which has received such approval from every quarter. The book ought to be in every home.]

THE Committee, to whom was referred the Resolution concerning Dr. Noyes's Translation of the New Testament, respectfully report, that, from the attention which they have been able to give to this work, it seems to them eminently entitled to the confidence of the reader as a fair and truthful rendering into English, — the best they know, — of the text of the Greek

Testament, as that text is at present received among the most competent judges of it. They do not claim that all scholars of reputation in this kind of learning would accept this translation in all its parts as best representing the original. No work of one or of many minds, however learned, could claim such universal acceptance, since, on many points, scholars of equal eminence and authority would not agree among themselves. But, in comparing this translation with the Common Version, they observe the following reasons for receiving it with favor, and recommending it to others: —

I. It has the important advantage of being translated from a greatly improved text, that which seems to be generally regarded by biblical scholars at the present time (of whatever denomination) as the nearest to the original and genuine form of the New-Testament Scriptures. Since the translation in the reign of King James, the different manuscripts have been most carefully studied, estimated, and compared; and additional manuscripts of the highest value (as, for example, the Sinaitic) have been brought to light. The highest place among the investigators of the true form of the New-Testament writings is accorded by general consent to the learned Tischendorf; and it is from his latest recensions that Dr. Noyes's translation is made. Nor were the corruptions in the text from which our Common Version was translated unimportant. This text contained, for example, the passage now so unanimously regarded by scholars as spurious, but formerly so much relied on as a proof-text: —

1 John v. 7: There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

The importance of the corruptions, or at least variations from the most approved text, in some other passages, will appear, if we place side by side the Common Version and that of Dr. Noyes. We need not remark upon the great use which has been made of some of these corrupt, or certainly very doubtful, passages in proof of doctrine.

Common Version.	Dr. Noyes's Version.
Acts xx. 28; To feed the church of *God*, which he hath purchased with his own blood.	To feed the church of *the Lord*, which he purchased with his own blood.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
1 Tim. iii. 16: And, without controversy, great is the mystery of godliness: *God* was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.	And confessedly great is the mystery of godliness, *in him who* was manifested in the flesh, justified in the Spirit, seen by angels, preached among the gentiles, believed on in the world, received up in glory.
Rom. xiv. 10: We shall all stand before the judgment-seat of *Christ.*	We shall all stand before the judgment-seat of *God.*
1 Cor. xv. 47: The second man is *the Lord* from heaven.	The second man is from heaven.
2 Cor. iv. 14: Knowing, that he which raised up the Lord Jesus, shall raise up us also *by* Jesus.	Knowing that he who raised up the Lord Jesus will raise up us also *with* Jesus.
Eph. iii. 9: In God, who created all things *by Jesus Christ.*	In God, who created all things.
Phil. iv. 13: I can do all things through *Christ* which strengtheneth me.	I can do all things in *him* who strengtheneth me.
Col. ii. 2, 3: To the acknowledgment of the mystery of God, *and of the Father, and of Christ;* in *whom* are hid all the treasures of wisdom and of knowledge.	To the full knowledge of the mystery of God; in *which* are stored up all the treasures of wisdom and knowledge.
Rev. i. 11: Saying, *I am Alpha and Omega, the first and the last:* and, What thou seest, write in a book.	Saying: What thou seest, write in a book.
1 John iii. 16: Hereby perceive we the love *of God,* because he laid down his life for us.	Herein we know love, in that he laid down his life for us.

In the last passage, the words "of God" are so manifestly spurious that they are now commonly printed in italics; though the translators did not add them to the text, but followed a corrupt edition. We may add that the text of Tischendorf omits the following verse: —

Acts viii. 37: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

II. This translation is free from some liberties which mar the Common Version. For example, the translators of the last

were so undoubting in their belief in the supreme divinity of Jesus, that they probably did not suspect that they were using any unwarrantable freedom in adding "upon God" to the original in the following passage: —

Common Version.	Dr. Noyes's Version.
Acts vii. 59: They stoned Stephen, calling *upon God*, and saying, Lord Jesus, receive my spirit.*	They stoned Stephen, making supplication, and saying, Lord Jesus, receive my spirit.

III. Some distinctions, which are of no little importance, but which are disregarded in the Common Version, have been carefully observed by Dr. Noyes; e.g.: —

The word "hell" is used in the Common Version to translate two Greek words of very different signification; viz., *ᾅδης*, the underworld, to which the dead, good or bad, were supposed by the Jews to go, and *γεέννα*, a place of torment for the bad. Dr. Noyes here distinguishes, retaining "hell" as the translation of the latter word, and using "the underworld" to translate the former.

"Devil" is used in the Common Version, as the translation both of *διάβολος*, and also of *δαίμων*, or *δαιμόνιον*, words which should be carefully distinguished. Dr. Noyes retains "devil" for the first of these words, and uses "demon" for the others, — the English word, in each case, derived from the Greek word which it is employed to translate.

The Common Version uses "Grecians" both for *Greeks*, and for *Hellenists*, i.e., Jews who spoke the Greek language. Dr. Noyes makes the required distinction.

The Common Version, for the most part, does not distinguish between "Christ" used to denote the Messiah expected by the Jews, and the same word used simply as a proper name. In the first case Dr. Noyes carefully prefixes the appropriate article; e.g.: —

Common Version.	Dr. Noyes's Version.
Acts xviii. 28: Shewing by the scriptures, that Jesus was *Christ*.	Showing by the Scriptures that Jesus is *the Christ*.

* Unless, perhaps, this may be an additional and very strong case under the first head.

IV. An obvious advantage of this version is its freedom from obsolete words and forms of expression. The common translation, made more than two centuries and a half ago, and admirably made for its time, has many such words and forms, which now offend or give difficulty to the common reader, and some of which are quite unintelligible to many readers. For illustration, we adduce a few examples of expressions either now quite obsolete, or fast becoming so: —

Common Version.	Dr. Noyes's Version.
"Let," for *hinder*, or *prevent*. Rom. i. 13: Oftentimes I purposed to come unto you, but was *let* hitherto.	I often purposed to come to you, though I have been *hindered* hitherto.
"Or," for *before*. Acts xxiii. 15: And we, *or* ever he come near, are ready to kill him.	And we are ready to kill him *before* he cometh near you.
"Wit," "wot," and "wist," for *know* and *knew*. 2 Cor. viii. 1: We *do you to wit* of the grace of God.	We *make known to you* the grace of God.
Rom. xi. 2: *Wot* ye not what the Scripture saith?	Do ye not *know* what the Scripture saith?
Mark ix. 6: He *wist* not what to say.	He *knew* not what to answer.
"To God-ward," "to us-ward," for *toward God*, *toward us*. 1 Thess. i. 8: In every place your faith *to God-ward* is spread abroad.	In every place your faith *toward God* hath become known.
"Hath holpen," for *hath helped*. Luke i. 54: He *hath holpen* his servant Israel.	He *hath given help to* Israel his servant.
"Well stricken," for *far advanced*. Luke i. 7: They both were now *well-stricken* in years.	They were both *far advanced* in years.
"An hungered," for *hungry*. Matt. iv. 2: He was afterward *an hungered*.	He was afterward *hungry*.
"Am set," "was set," for *have sat*, *had sat* Matt. v. 1: When he *was set*, his disciples came unto him.	When he *had sat* down, his disciples came to him.
"Give up the ghost," for *die*, *expire*. Acts v. 5: Ananias, hearing these words, fell down, and *gave up the ghost*.	Ananias, hearing these words, fell down, and *expired*.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
"List," for *will, please.* Mark ix. 13: They have done unto him whatsoever they *listed.*	They have done to him whatever they *would.*
"Bewray," for *betray.* Matt. xxvi. 73: Thy speech *bewrayeth* thee.	Thy speech *betrayeth* thee.
"Most straitest," for *strictest.* Acts xxvi. 5: After the *most straitest* sect of our religion.	According to the *strictest* sect of our religion.
"Sore," for *very.* Luke ii. 9: They were *sore afraid.*	They were *in great fear.*
"Charger," for *platter.* Matt. xiv. 11: His head was brought *in a charger.*	His head was brought *on a platter.*
"Fat," for *vat.* Mark xii. 1: Digged a place for the *wine-fat.*	Dug a *wine-vat.*
"Of," for *by, with.* Matt. xviii. 19: It shall be done for them *of* my Father.	It shall be done for them *by* my Father.
Luke xvi. 9: Make to yourselves friends *of* the mammon of unrighteousness.	Make to yourselves friends *with* the unrighteous mammon.
"His," for *its.* Matt. xii. 33: Make the tree good, and *his* fruit good.	Say that the tree is good, and *its* fruit good.
"That," for *what.* Matt. xviii. 28: Pay me *that* thou owest.	Pay *what* thou owest.
"Which," for *who.* Matt. vi. 9: Our Father *which* art in heaven.	Our Father *who* art in heaven.
"Whether," for *which;* and "twain," for *two.* Matt. xxi. 31: *Whether* of *them twain* did the will of his father?	*Which* of *the two* did the will of his father?

In many cases, it will be observed, it is not the word, but a sense or use of the word, that is obsolete or obsolescent. And it is especially unfortunate, when the word is still in familiar use, but with a different signification, so that there is danger of misapprehending the sense of the Scripture. We add a few examples, which seem to us to be of this kind: —

Common Version.	Dr. Noyes's Version.
Matt. xviii. 9: If thine eye *offend* thee.	If thine eye *is causing* thee *to fall.*

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
Matt. xviii. 7: Wo unto the world because of *offences!*	Woe to the world because of *stumbling-blocks.*
Luke x. 25: A certain lawyer stood up, and *tempted* him.	A certain lawyer stood up to *try* him.
1 Pet. i. 6: In heaviness through manifold *temptations.*	Made sorrowful by manifold *trials.*
Luke xiv. 7: The *chief rooms.*	The *highest places.*
Jude 12: In your feasts of *charity.*	In your feasts of *love.*
John iii. 10: Art thou a *master* of Israel?	Art thou the *teacher* of Israel?
1 Cor. viii. 13: If *meat* make my brother to *offend,* I will eat no flesh.	If *food* cause my brother to *fall,* I will eat no flesh.
2 Pet. ii. 7: Lot, vexed with the filthy *conversation* of the wicked.	Lot, distressed by the lewd *conduct* of the lawless men.

V. At the same time, Dr. Noyes has shown his good judgment and taste in not discarding, as some modern translators have done, that olden style, which has become so inseparably associated with pious devotion and the highest form of poetry. He has not suffered *thou* and *thine*, and *hath* and *loveth*, to be displaced by *you* and *yours*, and *has* and *loves*. He has cleared away the mould that had gathered upon the old sacred language, but has made no essential change in those forms that had become so dear to us.

VI. Old-Testament names are not here disguised, as many of them are in the Common Version. Thus, in Dr. Noyes's translation, we read *Elijah*, *Elisha*, *Isaiah*, *Hezekiah*, and *Joshua*, in these familiar forms, and not *Elias*, *Eliseus*, *Esaias*, *Ezekias*, and *Jesus;* disguises which many readers fail to detect. The use of *Jesus* for *Joshua*, in Acts vii. 45, and Heb. iv. 8, is especially unfortunate.

To illustrate still further the greater consistency of this version in the use of proper names, we may add, that we have here *Quirinius* in its appropriate Latin form (Luke ii. 2), and not *Cyrenius*. We have uniformly *Timothy*, and not both *Timotheus* and *Timothy* for the same person (Rom. xvi. 21, Heb. xiii. 23); uniformly *Luke*, and not both *Lucas* and *Luke* (Philem. 24, Col. iv. 14); uniformly *Mark*, and not both *Mar-*

cus and *Mark* (Col. iv. 10, 2 Tim. iv. 11); uniformly Mars' hill, and not both Areopagus and Mars' hill for the same place, and in close connection (Acts xvii. 19, 22); uniformly *Judæa*, and not both *Judea* and the obsolete *Jewry* in immediate connection (John vii. 1, 3).

A similar use of different words in translating the same, where both good judgment and good taste required strict uniformity, occurs in Matt. xxv. 46. Here the Common Version has both "everlasting" and "eternal" for the Greek *αἰώνιος*, thus marring the antithesis, and leading the unlearned reader to suspect that some distinction in sense might be intended. An example of the converse of this occurs in John x. 16, where two words of different meaning are translated by the same: —

Common Version.	Dr. Noyes's Version.
And other sheep I have, which are not of this *fold:* them also I must bring, and they shall hear my voice; and there shall be one *fold*, and one shepherd.	And other sheep I have, which are not of this *fold;* them also I must bring; and they will hear my voice, and there will be one *flock*, one shepherd.

The translation of the Greek *κτίσις*, in Rom. viii. 19–22, by both *creation* and *creature*, is especially unfortunate.

VII. We find, in this version, more precision introduced in the designation of coins, plants, vessels, implements, articles of dress, places, persons, manners and customs, actions, &c.; while this is not carried to the extreme which offends us in some modern translations. For example, —

Instead of	Dr. Noyes uses
Farthing, Matt. x. 29,	Penny.
Penny (so unfortunately used in several passages to express the value of the Roman *denarius*), Matt. xx. 2,	The borrowed term *denāry*, which some have used before, and which we shall not dislike when we have become familiar with it.
Tribute-money, Tribute, Matt. xvii. 24,	Half-shekel.
Piece of money, Matt. xvii. 27,	Shekel.
Anise, Matt. xxiii. 23,	Dill.
Bottles, Matt. ix. 17,	Skins.
Alabaster-box (the "breaking" of which suggests a wrong idea), Luke vii. 37,	Alabaster-bottle.

Instead of	Dr. Noyes uses
Candle, Candlestick, Matt. v. 15,	Lamp, Lamp-stand.
Writing-table, Luke i. 63,	Writing-tablet.
Glass, 1 Cor. xiii. 12,	Mirror.
Fan, Matt. iii. 12,	Winnowing-shovel.
Ship, Matt. ix. 1,	Boat.
New cloth, Matt. ix. 16,	Undressed cloth.
Hem, Border, Matt. ix. 20, xxiii. 5,	Fringe.
Shoes, Matt. iii. 11,	Sandals.
Bill, Luke xvi. 6,	Bond.
The receipt of custom, Matt. ix. 9,	The custom-house.
Hall, Luke xxii. 55,	Court.
Sea of Galilee, Matt. iv. 18,	Lake of Galilee.
The quicksands, Acts xxvii. 17,	The Syrtis.
The deep, Luke viii. 31,	The abyss.
All the earth, Luke xxiii. 44,	The whole land.
Wise men, Matt. ii. 1,	Magians.
Chief of Asia, Acts xix. 31,	Asiarchs.
Deputies, Acts xix. 38.	Proconsuls.
Children of the bride-chamber, Matt. ix. 15,	Companions of the bridegroom.
Friends, Mark iii. 21,	Relations.
Servants, Eph. vi. 5.	Bond-servants.
Servant of the church, Rom. xvi. 1,	Deaconess of the church.
Chamberlain of the city, Rom. xvi. 23,	Treasurer of the city.
Governor, James iii. 4,	Steersman.
Simon the Canaanite, Matt. x. 4,	Simon of Cana.
Generation of vipers, Matt. iii. 7,	Brood of vipers.
Spirit, Matt. xiv. 26,	Spectre.
Sat down to meat, Luke vii. 36,	Reclined at the table.
Worshipped him, Mark v. 6,	Bowed down before him.
Tare him, Mark ix. 20,	Convulsed him.
Taxed, Luke ii. 1,	Registered.

But words that have become too firmly associated with Christian literature, common speech, and religious feeling, to admit a change without violence alike to taste, to sentiment, and

to devotion, have been wisely permitted by Dr. Noyes to remain. Thus, we have still the widow's *two mites;* we have *wheat and tares* in the parable, and not *wheat and darnel;* we have the prodigal's *husks*, and not his *carob-pods.*

VIII. Many obscure or doubtful passages become clear in Dr. Noyes's version; and, in general, there is a brighter sunlight over the sacred page. Many passages, especially in the epistles, which are commonly read as *forms of good words*, without any meaning attached to them, become obviously significant in this version; and others, which are commonly misinterpreted, are here rightly understood. We cannot do justice to this feature of the version by the few brief citations which are all we ought here to attempt.

Our first example is one of mere arrangement. What uninstructed reader would be likely to understand aright James iii. 2: "For in many things we offend all?" But how clear Dr. Noyes has made the passage by simply changing the place of a single word: "For in many things we all offend."

The idiomatic reply, "Thou sayest," or, "Ye say," for assent, becomes a mere paradox if translated too closely; and the force of other idioms may be obscured or marred in the same way.

Common Version.	Dr. Noyes's Version.
John xviii. 37: Art thou a king then? Jesus answered, Thou sayest that I am a king.	Art thou a king then? Jesus answered, Thou sayest what is true; for I am a king.
Luke xxii. 70: Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.	Then they all said, Art thou then the Son of God? And he said to them, Ye say what is true; for I am.
Matt. xv. 4: Let him die *the death.*	Let him *surely* die.
Luke xxii. 15: *With desire* have I desired to eat this passover with you.	*Earnestly* have I desired to eat this passover with you.

In some passages, the force of a word is lost, for the common reader, from its being transferred into English, instead of being translated; and there are cases where both seem to be required; e.g.: —

Common Version.	Dr. Noyes's Version.
Matt. xvi. 17: Simon *Bar-jona*	Simon, *son of Jonah*
Acts i. 13: Simon *Zelotes.*	Simon, *the zealot.*
Matt. xxvii. 56· Mary *Magdalene.*	Mary *the Magdalene* [woman of Magdala].
Acts vi. 9: The *Libertines.*	The *Freedmen.*
Matt. v. 22: *Raca.*	*Simpleton.*
1 Cor. xvi. 22: If any man love not the Lord Jesus Christ, let him be *Anathema Maran-atha.*	If any man loveth not the Lord, let him be *accursed! The Lord is at hand.*
John i. 42: Thou shalt be called Cephas; which is, by interpretation, *a stone.*	Thou shalt be called Cephas; (which signifieth *Peter*, that is, *Rock*).
Acts ix. 36: Named Tabitha, which by interpretation is *Dorcas.*	Named Tabitha, which name being interpreted is the same as *Dorcas*, that is, *Gazelle.*

A more correct use of the Article improves many passages; e.g.: —

Common Version.	Dr. Noyes's Version.
1 Tim.. vi. 10: The love of money is *the* root of all evil.	The love of money is *a* root of all evils.

We add a few passages, for further comparison of the two versions: —

Common Version.	Dr. Noyes's Version.
Matt. vi. 27: Which of you by *taking thought* can add one cubit unto his *stature?*	Who of you by *anxious thought* can add to his *life* one cubit?
Matt. xxiii. 24: Ye blind guides, which *strain at** a gnat, and swallow a camel.	Blind guides, who *strain out* a gnat, and swallow a camel.
Luke xix. 13: He . . . delivered them ten pounds, and said unto them, *Occupy* till I come.	He . . . gave them ten pounds, and said to them, *Trade with these*, till I come.
Luke xxi. 19: In your *patience possess* ye your *souls.*	By your *constancy secure* your *lives.*

* The infelicity of this translation is so extraordinary that it seems to some critics inexplicable, except upon the extraordinary supposition of *a misprint continued from* 1611 *to the present day.* Says Dr. Bloomfield (*Recensio*, vol. i., p. 343), "*Strain at* was therefore a mere typographical blunder." Dean (now Archbishop) Trench (*On the Authorized Version*, p. 170) expresses the same opinion.

Common Version, — *con'd.*	Dr. Noyes's Version, — *con'd.*
Acts xvii. 22: Ye men of Athens, I perceive that in all things ye are *too superstitious.*	Men of Athens, in all things I perceive that ye are *very devout.*
Rom. iv. 18: Who against hope believed in hope.	For he had confident hope in that which was past hope.
Rom. ix. 5: Of whom, as concerning the flesh, Christ came, *who is over all, God blessed for ever.* Amen.	From whom, as to the flesh, was the Christ. *He who is over all, God, be blessed for ever.** Amen.
Rom. xi. 11: For to *provoke* them to *jealousy.*	To *excite* them to *emulation.*
1 Cor. iv. 4: For *I know nothing by myself;* yet am I not hereby justified.	For though *I am conscious to myself of nothing wrong,* yet not by this am I cleared of blame.
2 Cor. ii. 5: If any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.	If any one hath caused grief, he hath caused it not to me alone, but in a measure, not to be too severe on him, to all of you.
Phil. i. 8: God is my *record,* how greatly I long after you all in the *bowels* of Jesus Christ.	God is my *witness,* how much I long for you all in the *tender affection* of Christ Jesus.
Heb. xi. 1: Faith is *the substance* of things hoped for.	Faith is *assurance* of things hoped for.
Rev. iii. 10: Thou hast kept *the word of my patience.*	Thou hast kept *my injunction of endurance.*
Rev. x. 6: And sware . . . that there should be *time no longer.*	And swore . . . that there should be *no longer delay.*
Rev. xxi. 1: There was *no more sea.*	The *sea* was *no more.*

This version has the advantage over our common translation of the results of more than two centuries and a half of careful,

* Dr. Noyes here shows his impartiality, by adding a note, stating that the words of the original, according as they may be punctuated, admit either translation. We cannot agree with him in opinion or taste, on every point, — just as he himself frankly states that his "judgment does not coincide with that of Tischendorf in regard to every reading;" but we have seen no reason to distrust the declaration which he makes in his Preface: —

"As my book is published by the American Unitarian Association, it may not be wholly superfluous to state that my translation has not been supervised or corrected by any association, or by any authority whatever. Every word of it is the result of my own judgment, guided by universally acknowledged principles of scientific interpretation, *without regard to creed or church.*"

earnest study of the Scriptures, of keen philological investigation, and of minute geographical, historical, and antiquarian research. It was the mature, last work of an excellent and able man, whose life had been devoted, with unusual singleness of purpose, to the study and translation of the Bible, and who had already gained experience, power, reputation, and — best of all — confidence without distinction of sect, by his previous versions of the most difficult parts of the Old Testament.

That the work is perfect, the author himself would have been the farthest from claiming; but we cannot hesitate in expressing the belief that he was remarkably successful in attaining the object at which he aimed, and which he thus modestly stated in the Preface: —

"I will merely say that it has been my aim to make a version more free from wholly or nearly obsolete words and phrases, more intelligible, more critically accurate, and on the whole even closer to the original, than that of King James's translators, though less encumbered with mere Greek and Hebrew idioms. I have endeavored, with what success it is not for me to say, to retain what may be called the savor and spirit of our old and familiar version, so far as is consistent with the paramount duties of a translator."

We unhesitatingly recommend, for general use in our families, this and the other versions of Dr. Noyes; and, sorrowing over his recent death, we hope that some one will arise with learning, ability, reverence, and piety akin to his, who will continue his work, so that we may have a revised and improved translation (which might be condensed into a single volume and published at moderate cost) of the whole Bible.

EDMUND B. WILLSON,
EDWARD ILSLEY GALVIN,
JAMES B. MOORE,
ALPHEUS CROSBY,
} *Committee.*

GLOUCESTER, June 2, 1869.

SHALL OUR WORK GO ON?

We desire to call renewed attention to the fact already stated, that all the available funds of our Association have been spent; and that actually the action of our Executive Committee, as regards appropriation for new expenditure, is necessarily suspended. Perhaps it is well that our necessities have been made thus strikingly apparent, though the appeals and expressions of disappointment from new enterprises needing our help, and from men who are cut off from plans of missionary work, make it seem very hard. Let all efforts now be given to make the November collection in our churches adequate to the demands. Let the meetings of the Local Conferences, now shortly to be held, at which the subject is to be considered, be attended as fully as possible, so that a general interest may be awakened. Let ministers and laymen see to it that the cause shall not suffer for lack of any thing that they can do.

OUR LITERATURE ABROAD.

We publish the following letters more especially by way of encouragement to our people, who, so far from having been unduly boastful in this regard, have, we think, never fully appreciated the value of the literature of our denomination and have never realized the extent of the influence it may be made to exert. We wish that the coming year might witness both an increase of means for circulating the literature we already have, and an increase also of its richness and variety by the publication of other works which are greatly needed and called for in the various

departments of theological study, and which we are confident there is among us the ability to supply.

LETTER FROM SWITZERLAND.

(Translation.)

NEUCHATEL, July 10, 1869.

MY DEAR SIR AND BROTHER, — It is only a few days since we received the box of books which you had the great kindness to send us. I have begun to read them; and those of our friends to whom I have shown them are struck, as I am, by the richness and the variety of your theological and religious literature.

We have recently seen one of your ministers, Rev. Mr. Young, who visited us on his way from Jerusalem, and who gave us some very interesting details respecting American Unitarianism. We thank you most heartily for your good and sympathizing letter. Be assured we have been touched by the cordiality of your greeting. We regret very much that the distance will not allow closer relations between us; and we regret, also, that the liberal movement in Switzerland is only in its beginning, so that we have little to offer you in exchange for that rich literature which you have sent to us.

We have especially remarked the great number of excellent tracts at a low price, which you can so usefully circulate and make the means of popular instruction. Many of these tracts have interested us so much that we ask your permission to translate and publish them in French. M. Cherbuliez (of Paris), our publisher, will himself write to you shortly upon the subject.

May the efforts which we are severally making to develop in the bosom of humanity a pure Christianity, freed from the shadows of superstition, bear fruit, and help the cause of the gospel and of liberty.

It is in this hope that we offer you, with our best thanks, the assurance of our entire and cordial sympathy.

In the name of the Union of Liberal Christianity,

FERD. BUISSON.

EXTRACT FROM A LETTER FROM HUNGARY.

"The box sent by the American Unitarian Association with their very valuable books arrived here safely. I at once announced them to the Consistory, which received them with heartfelt thanks. The books have been placed in the library, of which they form one of the richest donations. They are and will always be read with much pleasure and profit, not only by the professors, but by our ministers also; for the English language is diligently taught to our divinity students. As we have written to you before, we not only read your words, but also translate them from time to time for the benefit of the people, who do not understand any other language than the Hungarian. I am, sir, very truly, yours,

"JOHN KRIZA,
"*Unitarian Superintendent in Hungary.*"

LETTERS FROM REV. C. H. DALL.

HAMBURG, July 13, 1869.

DEAR BROTHER LOWE,— This is my second day in the free city of merchandise, the trade-centre of the continent, the New York of Northern Europe,— self-governed, self-abandoned, democratic, Lutheran Hamburg, where wild debauchery and true religion fight together almost as fiercely as they did in Corinth, in Paul's day. I come, this moment, from a delightful morning hour with Dr. Wichern, at his parental reformatory, the world-famed *Rauhe Haus*, or Home for the Roughs. He was first moved by the Spirit of Jesus and the Father to open and fill this baptismal font of purification for young people morally exposed, thirty-six years ago; not excluding, then or now, the very worst youth whose parents or guardians saw fit to come to terms with him. All are admitted, on parental consent to relinquish to his management, for a sufficient healing-season, their unmanageable boys or girls.

At *Meïbray*, the *French Rauhe Haus* which, as you know, owes its existence mainly to Dr. Wichern's Reformatory, there are now some seven hundred inmates, forty or fifty in each dwelling. In this, at Hamburg, Dr. W. limits his receptions to one hundred and twenty. His system, if he can be said to have

a system, other than the freest working out of the law of love in family fashion, forbids the putting of more than *twelve* beneficiaries into one cluster. Not more than a dozen bees, dronishly inclined, can well live, he thinks, in one hive. Ten separate residences have grown up, one after another, around the parent tree, the old "mutter-haus," during three times twelve years. These residences have nearly all been built by the pupils and "brethren," — and not only built, but furnished; every chair, every table, every (iron) bedstead, being the fruit of their own handiwork in carpentry and blacksmithing. Of the resident "brethren," there are some thirty or forty; and only one of them, the head schoolmaster, has any salary or moneyed requital for his labor of instruction. There are sisters, too, nearly as many, who may be "deaconesses" some day. In fact, Dr. Wichern has made a sort of Boston School of Divinity here in sybarited Hamburg; a normal school of Christian ministers, in training freely to be good and do good. Since the opening of the *Rauhe Haus*, no less than *four hundred* of the brethren have established little *Rauhen Hausen* in different parts of Germany; nestling ministries-at-large, with, in each case, a "church in the house." All these four hundred mission-homes I understand to be alive and doing well to-day. Besides which, twenty of the *Rauhe Haus* "brethren" are teaching and preaching in the United States of America. "How have you contrived to pay for all these ten brick houses here within sight of your door?" I just now asked the tall, white-haired philanthropist, good Dr. Wichern. "Ah, sir," he replied, in his musical German, "no year, no day, has seen us otherwise than bankrupt." He never had money to pay architects or masons, or even tutors. Love, faith, and work were their pounds, shillings, and pence; and, for their results, one has but to lift up his eyes and see house and land, play-ground and garden, added, year after year, to house and land and play-ground and garden, all full of laborers and cheerful workers of either sex. Some of these are the needy sons of nobles of the country, not a few of them studying Greek, Latin, and Hebrew; some seem willing to be Peters and Pauls. Dr. Wichern has remained all these years simply a private citizen, unaided by any committee, and wholly disconnected from courts and convictions at law. He deals only with parents,

who, of their own choice and will, bring in and surrender to his treatment their incorrigible boys and girls. How much better this than the old Mosaic fashion of stoning them to death in the public squares, as they are doubtless doing to-day in China, where, as Sir John Bowring tells me, he has seen with his own eyes (in Canton) a large pond full of the mangled bodies of children freshly killed by their natural guardians, for some fault or for none. I did not intend to fill this letter with matters in Hamburg. . . . Let me say, then, that I have just shipped from London some £50 worth of material carefully sought and purchased there; and without which I could not have secured the much-needed improvements in our instruction of the Hindoos, which seem justified and required of me by the recent generous increase of our means given by the churches of the New-York National Conference, in October last, and by the subsequent action of the American Unitarian Association. I should willingly have detailed for you the particulars of my many recent interviews with Hindoos and Mahommedans in London; and chiefly with highly intelligent young Bengalis, Brahmins, or Christians in religious views, open to all good impressions, and who have held one meeting to do me (which is to say *you*) special honor. I am confident, dear brother Lowe, that you will be satisfied, if I am, that, in seeming to overstay my time in London, I have simply done my duty. I trust you are at least as well and hopeful in spirit as your Brother DALL.

VIENNA, Sunday, August 1, 1869.

DEAR BROTHER LOWE, — I have, this hour, returned from a service of Pastor Edward Schwella's, simple as the simplest, — of preaching and prayer. I write you this upon the fly-leaf of his fortnightly journal, called "The Free Church," of which there is but one society as yet in Vienna, and will mail you, by the same post, the journal itself. Its articles will probably give you the best insight into the aims and spirit of the movement. I found these brethren by accident, after two days of apparently fruitless search, in many quarters, for "The New Catholics," and their Unitarian minister, Rev. C. A. Forstner, of whom mention is made in your "Monthly Journal" for March, 1869, on page 80. I have heard from too many quarters to

doubt the fact, that, by his own fault, Mr. Forstner has got into trouble; and more than one witness says that his Church has fallen to pieces, and *that* movement come to an end. Of any other "Unitarian" movement in Vienna I could hear nothing, after a full dozen calls and visitations, except that Ronge was to preach this morning in the Maria-hilf suburb of the city. On telling a cabman to drive me there, the intelligent driver said there was no service in that quarter to-day, but that he could take me to a free church service, in an opposite direction. I liked his face, and so told him to go over there. He did so; and I can only ascribe it to the good angels that seem ever on my track, that I, at last, found Pastor Schwella and his flock. I was greeted the moment the word "American" was heard, with most brotherly and sisterly affection and enthusiasm. They seemed nowise troubled by the fact that we were called "Unitarians;" and from the sermon, which was very earnestly given, in German of course, but whose thread I contrived to follow, I should infer that they are of one heart and soul with ourselves. In the case of the "New Catholics," you may remember, it was said (in Mr. Forstner's letter) that "the use of lights and flowers in the service would be indispensably necessary for the furtherance of the religious reform." "The Free Church" services have nothing of the sort. There was not even a pulpit in the handsome hall, nor so much as a platform. There was no furniture but the settees; and in front of the minister (who preached without notes) a small table, or teapoy, with a white napkin thrown over it, on which a prayer-book lay, out of which he read the concluding and only prayer of the occasion. I attempted no address to them as a whole; but, both before and after sermon, had much delightful talk with knots and circles of them. Numbers lingered to speak with their pastor, whose "photo" might be taken for that of old Martin Luther himself; and his easy and affable ways were full of comfort, strength, and life. In contrast to the performances and ceremonials which so generally "pass for religion" in Austria, this assembly was, for all in all, pentecostal and apostolic. It is too precious a flower to neglect, springing up, as it does, in an uncongenial atmosphere, but out of a soil

prepared to give it nourishment and an ultimate harvest, a hundred-fold, *if we do our part.* God and Christ help us to afford it encouragement! "All men seek for thee, O Boston! Church Unitarian, full of the simplicity which is in Christ, arise, shine! Here may possibly appear for thee, in Vienna, with its six to seven hundred thousand souls, a demand undreamed of, and all but impossible heretofore."

The superbest portions of Vienna, unsurpassed even in New York, seem nearly all of recent erection. Lucknow, Constantinople, Paris, are being outdone here. The old *régime* gives way, and in our presence the new and its opportunities are born. Our German selections of Channing will be read by hundreds in Clausenburg, and by thousands in Vienna. Pastor Schwella took down your name, Brother Lowe, and address, as Secretary of the American Unitarian Association. I think you will hear from him ere long.

'Tis as hot here, just now, as in Calcutta. Our coolest shades are 'twixt 80° and 90°, day and night.

Ever yours,

BROTHER DALL.

PROSPECTUS OF OUR THEOLOGICAL SCHOOLS.

AT the request of the Professors of our Theological Schools, we insert the Prospectus of each. It will be a good service to our cause if friends will take pains to put it in the hands of young men who are about deciding upon a profession, and who may be helped by the information which is here conveyed.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

Faculty.

CHARLES W. ELIOT, LL.D., *President.*
FREDERIC H. HEDGE, D.D.
OLIVER STEARNS, D.D.
JAMES FREEMAN CLARKE, D.D.
EDWARD J. YOUNG, A.M.

The academic year for 1869–70 will commence on Monday, Sept. 13; and candidates for admission are expected to present themselves on that day. If unknown to the Faculty, they are to produce testimonials of their religious and moral character.

The course of instruction comprises Lectures, Recitations, written Essays, and other exercises, on all the subjects usually included in a system of Theological Education; embracing, —

The Hebrew Language;
The Principles of Criticism and Interpretation;
The Literature, Canon, and Exegesis of the Old and New Testaments;
Biblical Archæology and Geography;
Natural Religion and the Evidences of Revealed Religion;
Systematic Theology;
Philosophical and Christian Ethics;
The Ethnic Religions, and the Creeds of Christendom;
Ecclesiastical History, and the History of Christian Doctrine;
Church Polity and Administration;
The Composition and Delivery of Sermons; Liturgies and the Offices of Public Worship; and the Duties of the Pastoral Office.

In addition to the course of instruction by the regular Professors, lectures on special subjects by other gentlemen will be delivered in the School.

Devotional services are held daily in the chapel of Divinity Hall, which are attended by the Professors and students. The members of the several classes have exercises in the practice of Extemporaneous Speaking, and the members of the Middle and Senior classes preach in turn in the chapel.

Students are entitled to receive instruction from the Instructor in the German Language, and to attend, free of expense, all public lectures given to Undergraduates in the Academical Department. They have access to the Divinity Library, which consists of 16,000 volumes, and also to the College Library, which consists of 119,000 volumes.

The Full Course will occupy three years; on completing which to the satisfaction of the Faculty, students shall be entitled to a certificate of graduation.

According to the new Statutes, students may be admitted to the School for a period not less than one year, who shall pursue such studies as the Faculty may prescribe, and receive a certificate stating the length of time they have studied in the School; or on examination, a certificate of graduation.

All Bachelors of Arts will be admitted without examination. Other candidates for admission to the Full Course must possess a knowledge of the branches of education commonly taught in the best academies and high schools.

[Students intending to take this course, are advised and strongly urged to acquire such a knowledge of the Latin and Greek languages, as is implied in being able to translate the authors read in preparation for entering Harvard College; this knowledge will not, however, at present be insisted on, but all will be admitted whose preparation in other respects is satisfactory.]

Any person competent to pursue to advantage the Partial Course, will be admitted simply on producing satisfactory evidence of character and promise.

Any person may join the School as a University Student of Theology for not less than one term, and pursue certain elective studies.

Candidates for admission to an advanced standing must be acquainted with the studies previously pursued by the class which they propose to enter.

Students may remain, after completing their course, and continue their studies during a fourth year under direction of the Faculty.

An examination will be held, four weeks before Commencement, of candidates for the degree of Bachelor of Divinity; and applicants must previously present their names, with a theological thesis, to the Faculty. This degree will be conferred by the University on such members of the Graduating Class and

University Students of Theology, and also on such former graduates of the School, as shall offer themselves for, and satisfactorily pass, the required examination. This will be both oral and written, —

In the Hebrew, Greek, Latin, and German languages, including translations from portions of the Pentateuch and Psalms, from the New Testament in Greek, from the Vulgate in Latin, and from some standard work of Theology in German;
In the Literature and Exegesis of the Old and New Testaments;
In the History of the Church antecedent to the Reformation;
In the History and Grounds of Opinion in Natural Theology and Christian Doctrine, and in the External and Internal Evidences of Christianity;
In the History of Ethnic Religions;
In the History and Principles of Moral Science, and the Ethics of Christianity;
In Homiletics, Liturgics, Church Organization and Government.

The following works will serve to indicate the topics on which the examination will be conducted, though it will not be limited to them: —

Introduction to the Books of the Old and New Testaments by Bleek, De Wette, Horne, Davidson, Noyes; The best German and English Commentaries; Westcott on the Canon; Neander's and Gieseler's Church History; Milman's Latin Christianity; Mosheim's Commentaries; Lamson's First Three Centuries; Bingham's Antiquities of the Christian Church; Hagenbach's History of Christian Doctrines; Hodge's Outlines of Theology; Clarke's Truths and Errors of Orthodoxy; Julius Müller's Christian Doctrine of Sin; Dorner's History of the Doctrine of the Person of Christ; The works of Woods, Ware, and Stuart; Norton's Genuineness of the Gospels; Fisher's Essays on the Supernatural Origin of Christianity; Hopkins's and Palfrey's Evidences of Christianity; Furness's Jesus and his Biographers; Hardwicke's Christ and other Masters; Döllinger's The Gentile and the Jew; Maurice's Religions of the World; Mackintosh's Progress of Ethical Philosophy; Jouffroy's Introduction to Ethics; Hopkins's

Moral Science and Law of Love; Rothe, Theologische Ethik, Theil II. III.; Hooker's Ecclesiastical Polity; Dexter's History of Congregationalism; Stanley's Sermons on the Apostolic Age; Rothe, Anfänge der christlichen Kirche; Vinet's and Shedd's Homiletics.

Students are required to reside in or near Divinity Hall. They must give bonds in the sum of $200 to the Steward, signed by two bondsmen, one of whom must be a citizen of Massachusetts, for the payment of term-bills. A copy of the class-books, with the exception of the Hebrew and Greek Scriptures, will be furnished on loan. The period of study consists of two terms of eighteen weeks each, separated by a vacation in winter of five weeks.

Pecuniary aid is afforded from various sources. The Hopkins Fund is administered by a Board of Trustees, and the income is awarded to six students, who must need aid, who must have received the degree of A.B. or A.M., who must have read in public a theological dissertation, and have given other evidence of faithful and successful study. The shares will probably amount to at least $350 each. The annual income of the other funds will allow about $200 to each beneficiary, according to the number of applicants, who must be students in the full or partial course. The Williams Charity is awarded by the Society for Promoting Theological Education to students recommended by the Faculty, who shall have presented a dissertation satisfactory to the Society. According to the terms of this bequest, the income must be given to such indigent students as shall be preparing themselves for the ministry, and shall be deemed most meritorious and worthy of assistance; and "no student shall be debarred of this charity by reason of not having had a degree at a college, or being educated at any other college, or entertaining any peculiar modes of faith, it being always understood that he must be a Protestant." The other funds are awarded by the Corporation and Faculty on the most liberal conditions. The constitution of the Divinity School declares, that it is the purpose of this institution "to assist young men of competent talents,

pure morals, and piety, in preparing themselves for the Christian ministry;" and it prescribes that "every encouragement be given to the serious, impartial, and unbiassed investigation of Christian truth, and that no assent to the peculiarities of any denomination of Christians shall be required either of the Instructors or Students."

The necessary expenses for the two terms are: —

For rent and care of room	$60,00
For tuition	50.00
For board at $4.50 per week	162.00
For fuel	25.00
	$297.00

To which are to be added the expenses of washing and lights.

Each room is supplied with a bed, bureau, and table. Stoves and other furniture must be provided by the occupant. Washing is done for about $0.75 per dozen pieces. It is probable that the price of board may be $4.00 per week, if a sufficient number of students will form a club for that purpose. The price in boarding-houses varies from $5.00 to $8.00 per week.

In special cases, some assistance from other sources may be given; and it is hoped that enough will be obtained from the friends of the School to enable the most necessitous to defray the estimated expenses.

MEADVILLE THEOLOGICAL SCHOOL.

The next academical year will commence on Monday, August 30th. The first term consists of sixteen weeks, the second of twenty-four.

The faculty of instruction consists of three resident and four non-resident professors; viz., Rev. A. A. Livermore, Professor of Theology, Ethics, and Old-Testament Literature; Frederic Huidekoper, Professor of the Ecclesiastical History of the First Three Centuries; George L. Cary, A.M., Professor of New-Testament Literature, and Instructor in Philosophy; Rev. George W. Hosmer, D.D., President of Antioch College, Professor of Pastoral Care; Rev. J. C. Zachos, Profes-

sor of Sacred Rhetoric and Oratory; Rev. A. D. Mayo, Professor of Church Polity and Administration; and Rev. Charles H. Brigham, Professor of Mediæval Ecclesiastical History and Biblical Archæology; and a tutor.

The regular theological course occupies three years, and those only will be considered graduates of the School who have completed this course. Those who remain in the Institution for a shorter period will receive a certificate stating the extent of the course which they have pursued.

The object is to educate young men for the Christian ministry. The school was founded by the Unitarian and Christian denominations, but is open to all who believe in the divine origin of Christianity.

The library consists of nine thousand and five hundred volumes. Applications may be made to Rev. A. A. Livermore, President of the Board of Instruction, Meadville, Penn.

No charge is made for tuition, or for use of the Library and Text-Books.

The present price of board at the table in Divinity Hall is $4.00 per week. The charge for room-rent, care of room, and gas, is $8 for the first and $12 for the second term, payable in advance. Fuel and washing will cost from $20 to $25 a year.

Students who need it, and bring satisfactory testimonials of their need, can receive aid from the Beneficiary Fund.

The School is located at Meadville, Crawford County, Pa., on the line of the Atlantic and Great Western Railway, by which it is easily accessible from all points east and west.

NEW PUBLICATIONS.

Discourse delivered in Harvard Church, Charlestown, June 13, 1869, *at the close of his ministry.* By GEORGE E. ELLIS.

Unitarianism in Brooklyn. A Sermon by A. P. PUTNAM, with an account of other services at the Twenty-fifth Anniversary of the Church of the Saviour, in Brooklyn, N.Y.

Play School Stories for Little Folks, 2 vols. By AUNT MATTIE. Boston: Gould & Lincoln.

The Little Gate, and How to Enter It. By Rev. ALBERT T. SPALDING. Boston: Gould & Lincoln.

Studies in the Evidences of Christianity. By STEPHEN G. BULFINCH, D.D. Boston: Wm. V. Spencer.

The author has performed good service in preparing this volume, because excellent as are the standard treatises on Christian Evidence, the subject needs occasionally to be treated afresh, as the ground shifts on which historical Christianity is assailed, or rests its defence. The attitude and tone which Dr. Bulfinch manifests in the book, are that of a man who is himself a firm believer, clear and positive in his convictions, but who is generous in his sympathies, and tolerant towards those who cannot see as he does, and whose temperament, or education, or constitution of mind, may have led them to doubt. The book sets forth clearly the ground of Christian Evidences; states fairly all the prominent objections urged at the present day, and answers them, without animosity or bitterness, but in a tone of wholesome assurance.

ED.

The Dogmatic Faith. By EDWARD GARBETT, M.A. Rivingtons, London, Oxford, and Cambridge. For sale in Boston by Gould & Lincoln.

This volume consists of eight Bampton Lectures delivered at Oxford on "The Relations subsisting between Revelation and Dogma."

MEETINGS OF THE EXECUTIVE COMMITTEE.

July 12, 1869. — Present: Messrs. Brigham, Smith, Hall, Livermore, Reynolds, Stevens, Chickering, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the library of the Unitarian Society, Dover, N.H.; of Wilberforce University, Xenia, Ohio; of the Unitarian Society, Sandusky, Ohio; and of the United Presbyterian Church, Edinburgh, Scotland. They also reported in favor of issuing a new edition of Wilson's "Unitarian Principles confirmed by Trinitarian Testimonies;" and their report was adopted.

The Committee on the New-England States presented a report, in which the following appropriations were recommended, which

were voted: $200 to the Society in Rutland, Vt., for one year commencing when their minister should begin his regular labors with them; $150 to the Society in Sudbury, Mass., for the year beginning July 1, 1869; and $100 to the Society in South Natick, Mass., for the current year.

The Committee on the Middle and Southern States reported in favor of an appropriation of $200 to the Society in Trenton, N. Y., which was voted.

The Committee on the Western States presented a report recommending that the sum of $500 should be paid to the Society in Davenport, Iowa, for the year 1869, — one-half now, and the rest in two equal portions, Oct. 1, 1869, and Jan. 1, 1870; which was adopted.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS held its semi-annual meeting at Ilion, N.Y., commencing on Tuesday evening, June 22, with a sermon by Rev. Frederic Frothingham, of Buffalo, N. Y., and continuing through the two following days. A sermon was also preached on Wednesday evening, by Rev. W. H. Grigsley (Universalist), of Frankfort, N. Y. The sessions of the conference were chiefly occupied in discussing the questions of a declaration of religious principles, and of revivals.

THE NORFOLK-COUNTY SUNDAY-SCHOOL ASSOCIATION held its fourteenth annual meeting at Dedham, Mass., on Wednesday, June 23. The Secretary, Rev. Adams Ayer, presented his annual report; and an address was delivered by Rev. George L. Chaney, of Boston, on "The Plan of a Sunday School;" which were followed by a discussion. The officers of the last year were re-elected.

THE WORCESTER SUNDAY-SCHOOL SOCIETY held its thirty-fifth annual meeting at Leominster, Mass., on Wednesday, June 23. Essays were read by Rev. E. C. L. Browne, of Bolton, on "The Relation of the Sunday School to the Church, the Parish, and to itself;" and by Hon. Henry Chapin, of Worcester, on "The Management of the Sunday School;" and Rev. Leonard J. Livermore,

Secretary of the Sunday-school Society, made an address on the conditions, prospects, and needs of the Sunday-school cause in the Unitarian denomination. The proposition to consolidate the Worcester Sunday-school Society with the Worcester Conference, submitted at the last annual meeting, was discussed, and finally rejected by a large majority. Rev. George S. Ball, of Upton, was re-elected President; and Rev. William S. Heywood, of Hudson, Secretary.

Mr. George K. Knowles was ordained as pastor of the First Congregational Society in Sudbury, Mass., on Wednesday, June 23. The order of services was as follows: Invocation, and reading from the Scriptures, by Rev. Frederic W. D. Webber, of Stow; sermon, by Rev. Samuel H. Winkley, of Boston; ordaining prayer, by Rev. Samuel D. Robbins, of Wayland; charge, by Rev. Rufus Ellis, of Boston; right hand of fellowship, by Rev. Edmund H. Sears, of Weston; address to the people, by Rev. George H. Hepworth, of Boston; closing prayer, by Rev. Rufus Ellis; benediction, by the pastor.

Mr. Angus R. Kennedy, a graduate of the Cambridge Divinity School, was ordained as pastor of the First Parish, Tyngsboro, Mass., on Thursday, June 24. The sermon was preached by Rev. Edward J. Young, of Cambridge; Rev. Artemas B. Muzzey, of Cambridge, offered the ordaining prayer; the charge was given by Rev. Richard Metcalf, of Winchester; the right hand of fellowship, by Rev. Charles E. Grinnell, of Lowell; and the address to the people, by Rev. George H. Young, of Westford.

The Plymouth and Bay Association of Sunday-school Teachers held its annual meeting at South Scituate, Mass., on Thursday, June 24. A discourse was delivered by Rev. Leonard J. Livermore, Secretary of the Sunday-school Society, which was followed by a discussion. Officers for the coming year were chosen as follows: President, Ezra Kingman, East Bridgewater; Vice-Presidents, Rev. Joseph Osgood, Cohasset, and Henry A. Turner, South Scituate; Secretary and Treasurer, Henry C. Harding, Hingham.

The Fifty-third Annual Visitation of the Divinity School at Cambridge took place on Wednesday, June 30, when essays were read by the graduating class, as follows: "Demands of the Age upon the Preacher," by Edwin S. Elder; "A

Free Church," by William H. Fish, Jr.; "The Pulpit and Social Science," by Frederick L. Hosmer; "Father Hecker's Demand for a Sectarian School System," by Benjamin F. McDaniel; "The Conditions of Prosperity of a Christian Church," by David P. Muzzey; "Materialism and the Future Life," by William H. Spencer; "Toleration in Spain," by George A. Thayer; "Christianity and Heathenism on the Pacific Coast," by Charles W. Wendte.

The Alumni of the School held their annual meeting on the afternoon of Wednesday, when the officers of the last year were re-elected, as follows: Rev. Samuel J. May, of Syracuse, N. Y., President; Rev. James Freeman Clarke, D.D., of Boston, Vice-President; and Rev. Edward J. Young, of Cambridge, Secretary. Rev. Charles E. Everett, of Bangor, Me., was chosen preacher for the next year; and Rev. William J. Potter, of New Bedford, as substitute. Rev. Ezra S. Gannett, D.D., of Boston, Chairman of the Committee appointed at the last meeting to consider and act upon the Union of the Boston School for the Ministry with the Cambridge Divinity School, presented the report of that Committee, announcing that the union had been accomplished. Rev. Charles Lowe, of Somerville, presented a report favoring an additional statute for the School, which would provide for one term of study, of seven months; the other five months to be spent by the student in pursuing such studies as the faculty might prescribe, or in the practical work of the ministry, under the guidance of some clergyman to whose care he should be assigned; which report was referred to a Committee consisting of Mr. Lowe, and Rev. Drs. Peabody, Walker, Hedge, and Stearns. A resolution was offered by Rev. Dr. Gannett, favoring the establishment of a preparatory department in connection with the School, and another by Rev. Artemas B. Muzzey, recommending the establishment of a manual labor department; both of which resolutions were referred to this Committee. The annual address before the Alumni was delivered in the First Church, by Rev. John F. W. Ware, of Baltimore, Md.

The Maine Conference of Unitarian Churches held its annual meeting at Belfast, commencing on Tuesday evening, July 6, with a sermon by Rev. Benjamin H. Bailey, of Portland, and continuing through the two following days. The Secretary, Rev. Amos D. Wheeler, D.D., of Topsham, presented his report;

and essays were read by Rev. Daniel N. Sheldon, D.D., of Waterville, on the "Expression of the Religious Sentiment demanded by the Present Age," Rev. William H. Savary, of Ellsworth, on "The Right Use of the Lord's Day," and Rev. Benjamin H. Bailey, on "The Relation of Religion to Amusements." An address was also delivered by Rev. Leonard J. Livermore, one of the Executive Committee of the American Unitarian Association, and Secretary of the Sunday-school Society, on the work and needs of those organizations. The reading of the essays was followed by discussions. The following officers were chosen for the coming year: President, F. M. Sabine, Bangor; Vice-President, Hon. James White, Belfast; Secretary, Rev. Amos D. Wheeler, D.D., Topsham; Recording Secretary, Rev. S. Curtis Beach, Augusta; Treasurer, Mark P. Emery, Portland; Executive Committee, Rev. Charles C. Everett, Bangor, T. C. Hersey, Portland, Rev. Joshua A. Swan, Kennebunk; Committee on Missions, Rev. Cazneau Palfrey, D.D., Belfast, Hon. Samuel H. Dale, Bangor, Rev. William H. Savary, Ellsworth.

Rev. ALPHEUS S. NICKERSON was installed as pastor of the Unitarian Society in Melrose, Mass., on Wednesday, July 7. The order of services was as follows: Introductory prayer, by Rev. Edwin J. Gerry, of Boston; reading from the Scriptures, by Rev. James Sallaway, of South Boston; sermon, by Rev. Warren H. Cudworth, of East Boston; installing prayer, by Rev. W. S. Barnes, of Woburn; charge, by Rev. Samuel H. Winkley, of Boston; right hand of fellowship, by Rev. Henry H. Barber, of Somerville; address to the people, by Rev. William P. Tilden, of Boston; benediction, by the pastor.

Mr. FREDERIC F. LOVELL, a graduate of the Boston School for the Ministry in the last class, was ordained as pastor of the Universalist Society in Essex, Mass., on Wednesday, July 7. The sermon was preached by Rev. Rufus Ellis, of Boston; Rev. Edward J. Young, of Cambridge, offered the ordaining prayer; the charge was given by Rev. William P. Tilden, of Boston; the right hand of fellowship, by Rev. Willard Spaulding (Universalist), of Salem; and the address to the people, by Rev. John F. W. Ware, of Baltimore, Md.

THE NEW-HAMPSHIRE UNITARIAN ASSOCIATION held its annual meeting at Laconia, on Wednesday and Thursday, July 7 and 8. There were the usual reports from the societies connected

with the Conference, concerning their condition. A sermon was preached by Rev. J. M. L. Babcock, of Lancaster; and an address delivered by Rev. Joseph F. Lovering, of Concord, on the "Nature, Functions, and Best Methods of the Liberal Christian Church." Addresses were also made by Rev. Charles Lowe, Secretary of the American Unitarian Association, and Rev. John F. Moors, Secretary of the Connecticut-Valley Conference; and there were discussions of various questions. Resolutions were adopted, providing (1) "that one of the Vice-presidents and three of the Directors of this Association should be women;" (2) "that the State territory should be so divided by the Executive Board that a certain district should be assigned to each minister of this Association, whose duty it should be to superintend, as far as practicable, the missionary work of his district, and to report the result to the Secretary annually, and at such other times as he might request; also, that the co-operation of Universalist ministers and societies in such districts be invited;" and (3) "that a committee of three should be appointed to consult with the officers of the several local Conferences throughout New England, for the purpose of making arrangements for a mass meeting of such local Conferences in the city of Boston, on some day in anniversary week, 1870, at which meeting some one or more from each Conference represented should give a report of the work done during the year then past." Officers for the ensuing year were elected, as follows: President, Hon. Daniel Clark; Vice-Presidents, Hon. W. H. Y. Hackett, Mrs. Joseph F. Lovering; Secretary, Rev. Charles B. Ferry; Treasurer, Charles Burley; Directors, Rev. J. M. L. Babcock, Woodbury Melcher, P. C. Cheney, Rev. George M. Rice, Mrs. A. E. Daniells, Miss Mary A. Foster, Mrs. Augustus Fuller.

Rev. COURTLAND Y. DE NORMANDIE was installed as pastor of the First Unitarian Society, Laconia, N.H., on Thursday evening, July 8. The order of services was as follows: Opening prayer, by Rev. Joseph F. Lovering, of Concord, N.H.; reading from the Scriptures, by Rev. Eugene De Normandie, of Marlboro', Mass.; sermon, by Rev. William P. Tilden, of Boston; charge, by Rev. John F. Moors, of Greenfield, Mass.; right hand of fellowship, by Rev. James De Normandie, of Portsmouth, N.H.; address to the people, by Rev. Charles Lowe, of Somerville, Mass.; concluding prayer, by Rev. Charles B. Ferry, of Peterboro', N.H.; benediction by the pastor.

THE SOUTH MIDDLESEX CONFERENCE met at East Lexington, Mass., on Thursday, July 15. The first hour was devoted to a meeting for conference and prayer, conducted by Rev. Samuel J. May, of Syracuse, N.Y. Rev. Charles H. Brigham, of Ann Arbor, Mich., then delivered an address on "True Zeal;" which was followed by a discussion. A discussion also took place on the following resolutions, reported by the Committee appointed at the last meeting; and they were adopted: —

1. *Resolved*, That this Conference considers itself bound to sustain every Unitarian Church within its limits, wherever a congregation can be gathered, and to furnish preaching wherever the people will come together to hear.

2. *Resolved*, That the churches be recommended to release their ministers for several Sundays in each year, that they may give their services to feeble societies, or to other missionary work in their neighborhoods.

A MEETING OF THE GRADUATES OF THE MEADVILLE THEOLOGICAL SCHOOL was held in Boston, on Wednesday, July 21, for the purpose of organizing an Association of the Alumni. A constitution was adopted, and officers chosen as follows: President, Rev. Geo. S. Ball, Upton; Vice-President, Rev. John B. Green, Chelsea; Secretary and Treasurer, Rev. George H. Young, Westford.

THE PLYMOUTH AND BAY CONFERENCE held a meeting at Pembroke, Mass., on Thursday, July 29. The Secretary, Rev. William H. Fish, of South Scituate, made a report respecting the missionary work which had been done, within the limits of the Conference during the last quarter. Rev. Francis C. Williams, of East Bridgewater, read an essay on "The General Purposes and Work of our Local Conferences;" which was followed by a discussion.

THE CORNER-STONE of the church to be erected by the Unitarian Society in Newburg, N.Y., was laid on Thursday, July 29.

THE CORNER-STONE of the chapel, to be erected by the Church of the Unity (the new Unitarian Society) in St. Louis, Mo., was laid on Thursday, Aug. 5. An address was delivered, and prayer offered, by Rev. Carlton A. Staples, of Chicago, Ill.; and Rev. Jonathan B. Harrison, of Bloomington, Ill., read selections from the Scriptures.

Rev. OLIVER C. EVERETT has resigned the charge of Harvard Chapel, Charlestown, Mass., after a ministry there of eighteen years.

Rev. JOSHUA A. SWAN has resigned the charge of the Society in Kennebunk, Me., on account of ill-health.

Rev. D. S. C. M. POTTER has resigned the charge of the Society in Norton, Mass.

Rev. STEPHEN G. BULFINCH, D.D., has resigned the charge of the Society in East Cambridge, Mass.

Rev. DAVID H. MONTGOMERY has accepted a call from the Society in Leicester, Mass.

Rev. EDWARD C. GUILD has accepted a call from the First Independent Church, Baltimore, Md.

Mr. GEORGE A. THAYER, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Hawes Place Society, South Boston.

Mr. WILLIAM H. SPENCER, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Society in Haverhill, Mass.

Rev. CHARLES A. ALLEN has received leave of absence from his Society in Montpelier, Vt., for one year; and Rev. J. Edward Wright has been engaged to fill his place during that time.

NEW UNITARIAN SOCIETIES have been formed at Columbus and Sandusky, Ohio, Jacksonville, Ill., and Council Bluffs, Iowa.

ACKNOWLEDGMENTS.

1869.			
June	21.	From Mrs. F. S. Capron, as annual memberships	$2.00
	26.	" Arlington-street Society, Boston, additional	10.00
July	6.	" Mrs. A. Parker, Mrs. M. Rice, Mrs. L. Tarbell, and Mrs. S. Tarbell, Pepperell, as annual memberships	4.00
	6.	" Rev. F. A. Farley, D.D., Trustee, as income of Graham Fund	337.37
	8.	" Rev. C. D. Bradlee, as annual membership	1.00
	13.	" Society in Milton	91.32
	20.	" Rev. T. T. Stone, DD., as annual membership	1.00
	22.	" Miss L. E. Penhallow, for publishing	1.00
	30.	" Society in Brooklyn, Ct., additional	1.00
Aug.	4.	" Robert Mason, as annual memberships	2.00
	10.	" A friend	2.00

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Edited by the Secretary.

BOSTON:
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26, CHAUNCY STREET.
1869.

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OF THE

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stre Boston, where the SECRETARY may usually be found from 10 A.M. till P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATI BOSTON."

THE OFFICE OF THE WESTERN SECRETARY is in Chicago, Ill., at *35*, Madison Street.

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, OCTOBER, 1869. [No. 9.

EDITOR'S NOTES.

THE NOVEMBER COLLECTIONS.

THE topic which has chiefly engrossed the attention of the officers of the Association during the past month has been the need of money, and the method of raising it. Several weeks ago, the last dollar of our funds, available for present use, had been appropriated; and the Committee were obliged to decide not to act on any further applications until the result of the November collections should be sufficiently ascertained to indicate the probable amount of our resources for the year, because there are enterprises to which we are committed, of a somewhat permanent character, which require a large amount, and it is from what is received beyond this that we must provide for the new applications, according to their respective importance. Accordingly, all answer to the recent appeals has necessarily been deferred.

It has probably been an experience not without its use; but the value of it would surely be greater if the effect of it and the pressure of the opportunities that are thrust upon us could be directed upon our contributing churches. One application after another has been presented, in some cases requiring, in order to secure its best result, that the

aid, if given, should be given at once, and the applicants, with reason enough, have severally insisted that there never could be a clearer case of need, or better opportunity for helping on the cause. Sometimes, they have deemed it hard that we could not make the case an exception, and give to them, if to none besides; and have felt that for such a purpose means would leap out from anybody's purse; and we have felt so too, but have learned that, in the management of religious and charitable operations as much as in that of any other, so far as the business transactions are concerned, we must act on business methods, and so these applications wait.

It is probably sufficiently understood that the reason, in part, for this absolute dearth of our resources, is that the action of the denomination in making the second Sunday in November the one day for collection has prevented that constant replenishing which there used to be when societies were sending in their contributions every month in the year. It is also, in part, because of the great number of pressing demands, in consequence of which a larger amount was expended the last year than almost any previous year. The Committee all along foresaw the present period of lack, but knew that there were likely to be no more important calls than those they were listening to, and they have now no reason to regret that they yielded to them. It is perhaps well to have this experience of destitution, in order to make more manifest the fact that *we could easily dispense, with almost a certainty of beneficent result, many fold more than the one hundred thousand dollars* which the voice of the churches permits us to ask.

For plans and methods to insure the accomplishment of the purpose of the churches to take a general collection in November, we have relied almost wholly on the Local Conferences. There have been two meetings of

the secretaries of these conferences, and one meeting of both the secretaries and the other principal officers, at which plans were considered for bringing the subject worthily before the several societies, and especially for insuring some efficient method of collection. It seemed to be agreed, that the people generally were sufficiently well disposed, and that what is needed is to make them understand the largeness of the amount asked, and to make proper arrangements to collect. These two things are very important. Thus, many a person ever so liberally inclined would, in a *contribution-box*, or in answer to some kinds of appeal, content himself with a small sum, who would, if otherwise solicited, give ten or twenty times as much; and this not from niggardliness, but simply from not knowing how to measure his gift according to the proportion of the occasion. It was therefore urgently recommended at the meeting referred to, that some one or more persons in every society should give personal attention to the matter, and so make the result a worthy expression of the liberality and earnestness of the denomination.

LOCAL CONFERENCES.

Three important conferences have held their meetings during the month, the Worcester Conference at Ware, the Essex Conference at Lynn, and the Norfolk Conference at Canton. The first of these was held at a place remote from most of the societies of the conference, so that attendance was difficult; but, considering all this, the number present was gratifying. The other two were very full. At Canton, the vehicles that were collected around the church and in the yards near by made the occasion seem like a great country fair. Certainly, these meetings show that there is no falling off, but rather an increase of interest in the conferences. The tone and character of

the exercises themselves were equally encouraging. If we mistake not the excellence of the meetings has pretty steadily increased, chiefly perhaps because they have developed in our ministers and laymen an ability in extemporaneous speech which is a matter of continual surprise to those who remember how the participation in such public discussions used to be confined to the same comparatively few individuals. We think we cannot be mistaken in ascribing the increased excellence of the meetings, also, in part, to the deeper interest and growing zeal and earnestness in our people, which has been cultivated by this kind of meeting, and by the development through the conferences of practical plans for denominational activity.

At all of these conferences, the interests of the Unitarian Association were earnestly considered. At the meeting in Canton, the subject was introduced by a most admirable address, delivered at the request of the officers of the Conference, by Rev. Mr. Wiggin.

As a further exemplification of the general spirit, Rev. Dr. Gannett, at two of these meetings, presented an appeal for the Cambridge Divinity School; and, in answer to it, there was raised on the spot, in Lynn, $300, and in Canton, $400.

SERMON DELIVERED BEFORE THE NORFOLK COUNTY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES, SEPT. 16, 1869.

BY JAMES FREEMAN CLARKE.

"The Church, which is his body." — EPH. i. 23.

AT a meeting of a Christian Conference, it is always in order to speak of the Christian Church, its nature and objects. Such is my purpose this morning.

We first read of the Christian Church, before it was founded, in the memorable saying of Jesus to Peter, "On this rock I will build my church." The New Testament nowhere shows us that the Church was founded on Peter; on the contrary, it always says it was founded on Christ. "It is built on the foundation of apostles and prophets" (Peter included), but "on Jesus Christ himself as the chief corner-stone." But, on the declaration of Peter, the Church *was* founded. To see and say that Jesus is the Christ was the condition of baptism. To believe that the truth and love embodied in Jesus was to conquer the world, — that made a man a Christian. It was not merely to believe him a good man, but to believe that his spirit was really to master evil and conquer sin; in other words, that, according to God's law, we can overcome evil with good; this is the turning-point from unbelief to Christianity. The unbeliever thinks evil stronger than good, the believer knows that good is stronger than evil.

But what did Paul mean, by calling the Church "the body of Christ"?

He meant that what his physical body did for him while in the world, the Church now does for him. Christ used his eyes to look about and see the glory of God in nature. The Church must do that. He looked about to seek and find the poor, the wretched, the needy. He looked for them; and the Church must do that. His eyes used to search for those who needed him: he did not wait till they came. Christ used his hands to touch and heal the wretched. The Church must be his hands, to help and heal all human maladies, woes, and wrongs. Christ used his lips and tongue to utter divine truth, to speak words of divine consolation, to set forth divine laws. The Church must do that. Christ used his feet, to go from place to place, to find those who needed him. The Church must go about doing good, as he did. Christ must be the spirit of the Church, and the Church must be the body of Christ.

This is a practical age, and we are a people of good sense. We do not intend to keep up an institution merely because it has existed in the past. The inexorable criticism of our period summons to its bar all institutions, customs, and beliefs,

however venerable, and says to them, "Give us a reason for being here; show us that you are of some use, or else disappear." I do not complain, I am glad, when this test is applied to the Church. It takes us out of our lazy routine. It compels us to see to it, that we are actually doing something real in the world; and so it helps us. We are so apt to get into ruts. It is so easy to go on by mere force of momentum, instead of by a new impulse of conviction and inspiration. Blessed be criticism, even when it is unkind, if it rouses us to greater activity, and compels us to define anew our faith.

Three answers may be given to the question, "What is the Church for?" The first answer is that of the Past: "It is for worship." The second is that of the Present: "It is for instruction." And the third is that of the Future: "It is for work." Yet as all true progress is conservative, retaining all that is good of the old in the new, the Past and Present Church will be retained and fulfilled in the Future. The old answer to the question, What is the Church for? was and is, "The Church is for worship." This is the answer of the Roman Catholic Church, and of Churchmen everywhere. The first duty of a Roman Catholic is to go to church, to assist at the sacrament of the Mass. The Catholic churches are built for the worship of God. All that is solemn and inspiring in architecture tends to carry the thoughts upward to a Higher Power. In the stillness of the vast cathedral, man and his work disappear from view. In the Church of England, also, worship holds an important place. Modern Ritualism lays all stress on the service, its ceremonies and forms; and very little on the sermon. A late article in the "Church Review" argues that the reason why working people in England do not go to church is, that they have not been sufficiently taught that adoration, worship, and the sacraments are the essentials of Christianity; and that not going to church is the same as renouncing Christianity, and becoming heathen. Even in our own denomination, many persons consider that "going to church" once or twice on Sunday is the essential thing in Christianity. A man who has his pew, and goes to church regularly with his family, is considered to be a Christian; a man who does not go to church is an unbeliever.

Now, our first criticism on this idea of the Church is, that it belongs to natural religion rather than to Christianity. All the great natural religions lay this stress on public worship. All have their temples, priesthood, liturgies, sacrifices, hymns, prayers, ceremonies. The religion of Egypt, of Greece, of Rome, Brahmanism, Buddhism, Mohammedanism, with their magnificent temples, their ancient liturgies, their solemn rites, and awful ceremonies, carry worship much farther than it has ever been carried in Christianity. On Friday, for example, in Mohammedan countries, the mosques are more fully thronged, with a more devout audience, than the Christian churches are on Sunday. But Jesus, in the New Testament, lays no stress on public worship. All his teaching looks the other way. "Thou, when thou prayest, go into thy closet." He rebukes the empty and endless repetitions of Heathen and Christian litanies. The early Christians, for the first two or three centuries, had no public worship, and could not have it; and because they were not seen to worship in any temple, the pagans called them atheists. It is certain, therefore, that though Christianity may accept and allow of public worship, as called for by human nature, it is not a peculiarity of Christian religion, but rather of natural religion. It is not the main object of the Church to support public worship. And yet, since it is a part of human nature to enjoy united adoration and praise, and common prayer, I would have our churches do more in this direction, and not less. I would have our churches open for worship more frequently; I would have them made more attractive and imposing. I would have them adorned with good pictures and statues, and with flowers in their season, and have solemn services on the great festivals, and sacred music during the week. I would have the churches open on week-days, that men may turn in, and refresh themselves by meditation, and a quiet half-hour of prayer, before going to the work of the day. But still, I do not believe, with the Catholic and High Churchman, that the chief object of a Christian Church is worship.

The principal object of a church, according to Protestantism, is not worship, but instruction. The teaching of the truth,

the communication of truth to the human soul, the preaching of Christ and Christianity — this, according to genuine Protestantism, is the main and peculiar work of the Christian Church. Protestantism, no doubt, believes in and teaches the importance of public worship, but does not make it the essential thing, the one thing needful, as the Catholic Church. The Catholic Church says, "We are saved by sacraments;" the Protestant Church says, "We are saved by faith." But faith comes by hearing, and hearing by the Word of God. In St. Vincent's Manual, authorized as a manual for Catholics, the "Commandments of the Church" are given. They are six. The first of these is as follows: "The Catholic Church commands her children, on Sundays and holydays of obligation, to be present at the holy sacrifice of the Mass, to rest from servile work on those days, and to keep them holy." The remaining commands are, (2) to abstain from flesh on fast-days, (3) to confess at least once a year, (4) to receive the sacrament at least once a year, (5) to contribute to the support of pastors, (6) not to marry against the church rules. Now, when the Church commands these six acts, and no more, it is evident that these six become the most important in the minds of its members. If a Catholic appears at church on Sunday, if he fasts on Friday, if he confesses and communes at Easter, if he contributes every week to the priest, and if he does not marry against rules, he feels that he is a good Catholic, and sure of salvation. It is not therefore a proof of extraordinary zeal in Catholics to go to church more regularly than Protestants. If Protestants could believe that the main road to heaven lay through obedience to these six commands, they would probably go to church, fast on Friday, confess and commune once a year, contribute largely to the support of their pastors, and not marry in Lent.

But Protestants do not believe in this; to them the way of salvation lies through the truth. Truth is the power which saves the soul. Truth, believed in, causes us to love and obey God, love and help our neighbor. Infidelity is, therefore, to the Protestant, the greatest of all evils; and heresy, which is a step toward infidelity, the next greatest.

Consequently, the work of the church, according to Protestantism, is instruction. Its object is to convince its members of the truth of its Creed. The Orthodox Protestant Church devotes itself to teaching Total Depravity, the Atonement, the Trinity, and other essential doctrines. It pays its minister to teach these articles of belief; it subscribes to missions to teach them to the heathen, to Tract Societies, to teach them to those who do not go to church, or who go to heretical churches. Its main effort is to produce belief in its doctrines.

Liberal Christians do not lay this stress on a creed; nevertheless, a great proportion of them believe it the chief object of a church to give instruction. They build a church, and support a minister, partly indeed for public worship, but more for the instruction of the sermon. Only, instead of theological instruction, they ask for moral instruction. What they like is a good practical sermon, which inculcates daily duties, points out the temptations and dangers of every day, and which inspires love for every thing good, true, and noble.

Now, unquestionably, it should be one object of every church to give instruction. But when we make it the chief object of the Church to teach religious doctrine or moral truth, we expose our churches to this criticism: that they cease to be of value except to those who need this instruction. But it becomes every day more evident that a large part of the community cannot be much interested or benefited by our average Sunday sermons.. Why should a man go to church to be instructed in religion or morality, when he has books at home, written by the ablest minds, from which he can select the very instruction he needs the most. Why not stay at home, and read Channing, Ware, Beecher, Robertson, and the like? If the main object of church-going is instruction, then two classes of persons will leave off going to church; those who are above, and those who are below, the average pulpit-teaching. And yet how much valuable instruction may be conveyed in lectures and sermons! The moral standard of the community may be kept up; the public opinion concerning right and wrong actions and habits — that public opinion which rules the general conscience — may be kept pure and good. The Church may do a

vast deal of good by teaching, provided teaching is one of its objects, but not its only or chief object.

The third object of a church, and that which henceforth, in my opinion, is to be the chief object of church union, is work, Christian work. Men are hereafter to unite with a church, in order to do good and get good, in company. When this becomes the main purpose of church union, and is understood to be, men and women and children will become church-members, as readily as they now become members of the different societies for improvement and philanthropy. There is as yet no Christian civilization anywhere. Where is it? Is Rome a Christian city? Is London? Is Boston? Is a single one of our institutions what it ought to be, in a Christian land?

Are our public schools what they ought to be, when they are still governed by the rod, by severity, by scolding, instead of being made attractive by the charm of kindness and the beauty of knowledge. Children are still driven, not drawn, toward knowledge. Are our prisons and work-houses what they ought to be? Look at those in South Boston, and tell me how many who go there come out better for their discipline. Is there any serious attempt made to improve and reform the culprits in our jails, and houses ironically called Houses of Reformation? What is the condition of the poor here, in Boston, where as much is done for them as anywhere? See how they are crowded together in unhealthy cellars, in unventilated, narrow lodgings, where they buy, at the highest prices, the poorest, I do not say comforts, but necessaries of life. Look at the revelations made of the prices paid to working-women, and the awful drift which carries so many into sin and crime. Why is all this? In Christian lands, where is the Christianity? Is not here the fundamental fault, that the Church has postponed its chief objects to secondary ones. What was the chief object of His life? He went about doing good. When he was asked whether he was the one that was to come, he replied: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Whenever any church can say this, and show these signs, then it will show itself the one which is

to come, — the Church of the Future. Jesus did not say, "Go and tell John that I have put my disciples into vestments; that Matthew wears a surplice, that Peter intones the Psalms, that James heads a procession of boys swinging censers, and that John fasts, and wears a hair shirt, and has gone into a cloister." Nor did he say, "Go and tell John that I have given the twelve a creed in thirty-nine articles, and that whoever believes it will be saved, and he who does not will be damned." The Master proved his commission divine, by doing divine works of charity, and miracles of healing. When the Church makes it its great work to follow him in this, its teaching will be better, and its worship more vital. It will not teach less, but more; for it will have more to teach. It will not worship less earnestly, but more; for it will come together to pray for every good work it undertakes; it will spread before God all its daily tasks, and pour out its heart in prayer to the Infinite Bounty, in behalf of those whom it fails to help in other ways, or can only help imperfectly.

In England, it is asked, with a growing anxiety, "Why do not the working people go to church? Why do the intellectual and cultivated people stay away from church? Why, in Catholic and Protestant churches, do women, rather than men, go to church?" The answer is to be found in what we have been considering. So long as religion is made chiefly a sentimental thing, women, who have more of sentiment than men, will chiefly receive it. So long as it is made to consist in a certain average kind of religious and moral instruction, those who are above and below this average will not go to church to hear it. But let it be thoroughly understood that people are asked to join a church not to think thus and so, not to hold this or that opinion, not to go through certain sentimental acts of worship, but to do something for their fellow-men in the name of God and Christ, and all will come in, all sincere, earnest, honest people, be their culture ever so high or ever so low, be their metaphysics and philosophy what it may. Men may not be so much interested as women in the sentimental side of religion; but, in the active practical side, both men and women are interested. Humanity appeals to all alike, to the wise philoso-

pher, and to the most ignorant laboring man. All can see the beauty and blessedness of reforming the drunkard, and saving from utter woe the poor daughter of sin and shame. All can be interested in giving comfort to the wretched, light to the ignorant, strength to the feeble. None are too high, and none too low, for this sort of a church.

The Christian Church is rent asunder by its sects and creeds; its strength to do good is taken from it. Every sect is like the Jews rebuilding Jerusalem: it builds the wall with one hand, and fights its neighbor with the other. All insist on the importance of union, all feel it; but the method each proposes, is that all the rest shall accept its creed, and join its party. The Pope desires to heal the wounds of the Church, and so kindly invites Greeks and Protestants to become Roman Catholics; then the Church will be one. The Episcopalians propose to make Christians one by having them all join "*the* Church." This way is hopeless. No sect is able to swallow up the rest. But only let them agree to work together, to unite in helping the poor and the wretched, instead of every denomination having its own hospitals, its own schools, its own orphan asylums; let them join, and so do each one of these things thoroughly, — and in this way, we may at last hope to see Christians coming together in the great unities of this religion, having "one Lord, one faith, one baptism."

What is a Christian, according to liberal Christianity? One who worships God? No: a man who worships God, but does not obey him, and serve his neighbor, is no Christian. One who believes and teaches true doctrine? No: not if he believes right, and does wrong. A Christian is one who follows Christ, serves him, obeys him, is faithful in his work, — carries out the spirit of Christ. Such an one we believe to be a Christian, even if, for reasons satisfactory to himself, he does not go to church at all; or if, entangled in honest doubts, he is unable to find his way to any clear truth. A man who leads a Christian life, we call a Christian. Then is not the essence of the Church the same, — to practise Christianity, to help men do good, and grow better? A union of Christians makes a church. But

those who act out Christianity are Christians. The union of these, then, makes a church.

The effect on the Church of making it appear plainly a place to get good and do good, a place of mutual improvement and united usefulness, would be to make it a much more popular institution. It would bring into it, and put under Christian influence, multitudes now outside of Christianity. What is the power of such associations as the Free Masons, the Odd Fellows Society? what causes so many young people to join debating societies and literary societies, but that the Church has left this work undone? They join such societies, because *there* they find a home; aid, if in trouble; friendly visitors, if sick; and are members of a body of which every part works to one result. In these associations, often more than in the Church,

> "Each one for the others care,
> Every member feels his share."

It may be asked, What would be the effect of this view on the ministry? No doubt it might make it unnecessary in many places. We should have churches without ministers, — that is, without ministers as a profession; members of the church would be chosen as presiding officers, and committees. But, on the other hand, a body of ministers would be still wanted to devote themselves to circuit preaching, to go from church to church, and deliver regular services and sermons, or course of lectures on Christianity. I think the effect, like that of labor-saving machinery on labor, would not be to make it unnecessary, but to make another kind necessary. So the effect on the ministry would be ultimately good.

When we make the Church a place where all honest men and women may work together, no matter what are their variety of opinion or of Christian experience, so long as they wish to do good, we shall help to bring down the kingdom of heaven upon earth.

This, I believe, is to be the final solution of the church question. The Church in each place will be composed of a brotherhood and sisterhood of those who are ready to unite together in serving Christ, by doing good; meantime, also, improving

themselves, worshipping together, and making society better and happier. Then, instead of seeing, in every small town, five or six separate churches, each struggling for existence, and each jealous of the rest, we shall have in each place one large, united parish, with one large handsome building, with its hall for worship, its rooms for classes and lectures, its parlor for social and friendly meetings, its working rooms where men and women meet to provide helps and comforts for the unhappy. I do not know whether God will send this peace in our time; but that it will come, at last, I am quite sure, since I believe in those ancient predictions of prophets and apostles, who declared the Christ was to come as a Prince of Peace. Then the Church, "speaking the truth in love, shall grow up in all things like Him who is its head, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, maketh the increase of the body to the building of itself up in love."

LITERATURE FOR THE YOUNG.

Report of the Committee on Juvenile Literature; read before the Essex County Conference, June 2, 1869, and published by request of the Conference.

YOUR Committee desire to bring before you, and ask you to consider, a want which has met us, in our separate spheres of labor, and has forced itself upon our attention. The question continually comes, What books shall we have for our Sunday schools, and how shall we find enough of those that are suitable to form our libraries? Is there any religious paper for young persons from twelve to sixteen years of age? Are there any books that set forth the great principles of our faith, — works that are not too deep or controversial? Are there stories, — strong and real narratives, — that illustrate these principles?

Perhaps we can show what our need is, in these directions, by first showing the classes of books that are most prominent in our Sunday-school libraries.

Here, out of one library, and taken just as they came, are the titles of some books, containing sentiments more or less opposed to what we believe and teach: "The Blue Flag," "Bentley," "Cottage Stories," "Conversations on the Distant Hills," "Uncle Philip's Conversations," "Harry's Mistake," "James E. Meystre," "Maria's Two Vacations," "Helen Morton's Trial," "Louise's Last Term at St. Mary's," "The Teacher's Funeral," "The Two Shoemakers," — the last a tract, bound in with some other and very different matter. These came out of a small space in the library; and here follow some extracts, taken also just as they came: — "Conversations on the Distant Hills," p. 35, — "If we fix our hearts on the Saviour, and pray to him earnestly, he will, sooner or later, turn our sorrow into joy." And, "that deep gulf will become impassable in another world; and each will remain, for all eternity, on the same side of it on which, in the hour of death, he was found." pp. 55, 56.

In an older volume, called, "The Sabbath-day Book," some children are taught, by their wise elder sister, that, to explain why rain-water is soft, and why well-water is hard, is not fit talk for Sunday; while, at the same time, this sister tells them of shepherds, farmers, and artificers, and what is the peculiarity of each calling. Any word in the Bible may be elaborately explained: no other words must be talked about. In a visit to a sick cottager, one of the family is exhorted to go alone, and pray to the Saviour, — "Go and fall on your knees, pray to the Saviour; and he will look with love upon you." In the same book, — in the case of a boy who had broken the Sabbath, — it is remarked, "A great many boys are killed or drowned" (whatever that difference is) "when playing on the Sabbath." And, farther on, "Boys ought, therefore, to be afraid to break the Sabbath."

In "Helen Morton's Trial," published by the Protestant Episcopal Union, the literal resurrection of the body is taught; and Adam's sin is represented as being the cause of death, temporal and eternal. Here is an extract from a conversation between the heroine and her pastor, Mr. Herbert: "She saw at once that eternal death was meant there" [the passage, "sin came

into the world, and death by sin "], — "that state of the soul's endless suffering which is so much worse than the death and decay of our bodies. 'O Mr. Herbert,' she said, 'this first sin is the reason we all sin; and I remember a text, in mamma's little book, "The soul that sinneth, it shall surely die." Is that it? Does it mean that our souls are punished for ever and ever, because we do wrong, and would not do so if Adam had not commenced it?'" The clergyman tells her that God's spirit had guided her to the proper meaning of the verse. And we know, from personal experience, that this kind of reading has its effect on the minds of the young. It is a common thing to hear, from the lips of children, in our Sunday schools, expressions in accordance with those in these books; showing that the tragical element in the popular theology is making its influence felt upon them.

Now, why are we guilty of such false economy of time and force, as to teach children what we hope and trust that they will unlearn by and by? Why give them false doctrines in story form, — thus allowing the most potent influence to work on behalf of what we conceive to be mischievous error?

Or, do we, after all, doubt whether these things may not be true? Have we a lingering desire to accept verbal inspiration? Are we afraid to deny the doctrines of original sin, total depravity, election, atonement, and eternal damnation? Do any of us judge it A LITTLE *safer* to let children be taught these, lest they should, after all, be true? Are we in the position of some so-called liberal persons; who are said to feel, with each new discovery of science and new result of criticism, that the ground is caving in, and their feet sinking helplessly away from eternal principles, beyond the power of faith? How else can we account for the fear, on one side, and indifference on the other? Fear that the child should hear what is being learned in the world; indifference while old and dangerous falsehoods are being insinuated into his mind.

But if we are willing, on the whole, to run this risk, and let the child take the chance of working out his own salvation, — the redemption of his spirit, — when he is old enough to think and reason for himself; can we be as easily reconciled to the confusing

of moral distinctions, — the making a child's conscience morbidly sensitive about arbitrary requirements and prohibitions, while it may grow indifferent and careless about real and vital principles?

For never, while fear is the ruling motive, and personal safety the great end, can there be any but an artificial virtue; and it would astonish any one unaccustomed to consider this matter, to see how unequivocally and unhesitatingly these are made the incentives and ends, in Sunday-school training, both by books and personal instruction.

Let children, if you will, read any and all statements of the popular doctrines; tell them that many people believe thus and so; but, if you do consider that they are errors, do not give them the great advantage of coming first indirectly in stories, and appearing to the child as undisputed fact, — something taken for granted, and beyond question. And this will apply to most of the Bible stories, and to the summaries of Bible history. It seems hardly matter of question as to which will induce the greater respect for, and value of the book itself, — the abridgment and literal restatement of the Bible narratives; or, the careful bringing-out of the spiritual lesson conveyed in each. Apart from the question of history or legend, — which is of greater worth: the bare record of what must seem God's partiality for Noah and his family, in the story of the Ark; or the underlying truth of his ability to deliver and defend every human soul, though all the waves and billows of physical and moral confusion rage and threaten to overwhelm it?

Or, what is the triumph of Israel over Philistia, in the person of David, to the lesson of the internal strength and power of truth and righteousness? And so of the form beside the Hebrews in the furnace; the chariots and horsemen round about Elisha; compared with the thought that unseen by the eye of sense stand the great forces of the universe, — the power of the living God, — by the soul who chooses to know truth and to do duty; — the man may be cast into a furnace, or among lions; but the external power can harm only the external; — the man's body, or his goods, may suffer loss; he and the truth are safe.

We make too little allowance for the child's understanding;

we are apt to forget that the fresh young imagination is a great aid. We may trust a story, vivid in its descriptions and events, to convey its intended impression better than a diluted narrative with its lesson intruded into every paragraph. What child, old enough to read the "Pilgrim's Progress" of its own accord, ever looked at the explanatory notes in the children's edition, or needed hints as to the meaning of the text? What boy, if he would, could not tell you the lesson of the Prodigal Son, and of the Good Samaritan? Yet take the Sunday-school-book way of telling a Bible story, — Belshazzar's Feast, for instance: —

"There was a great, wicked king in Babylon, named Belshazzar; he was grandson of the wicked Nebuchadnezzar, who took away the vessels from the temple at Jerusalem. And, one night, when Belshazzar was drinking wine with his bad companions, he told his servants to bring these sacred vessels of gold and silver to him. Then this bad king poured wine into these pitchers and flagons that belonged to God, and drank more, and praised his idols of wood and stone. And God was very much displeased with this wicked idolater; and he wrote, with his own hand, right over the king's head; and Daniel interpreted the writing. This is what it meant: 'Belshazzar, I have weighed you in my balance, and found that you are not fit for this kingdom; and I have given it to my servant, that I called, by name, years before he was born.'"

Then read: "Belshazzar, the king, made a great feast to a thousand of his lords, and drank wine before the thousand." And Daniel's answer to the king's offer of reward, "Let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing to the king," &c.

A little book, called "The Bible Story, by a Teacher," is a happy exception to this method, and a fortunate illustration of what can be done in this direction, retaining the strength of the narrative, and bringing out the important truth at the same time. Fortunate in itself, the book may be said to be most unfortunate, when we consider our need of it, *is the neglect which it has received.*

Then there are the weak, *goodish* books, whose name is legion, where, through pages of unnatural, stilted description and

conversation, the moral is foisted in, and then tacked bodily on, at the end.

The people who figure in these books are as unlike real men, women, and children, as they can well be: they say to each other just what you would never expect any living boy or girl to say. Their sentiment is sentimentality; their virtue, policy; and, what they mean to be pathos, is only an imitation.

If there are boys so insufferably conceited and impertinent as Bobby Bright, and Tim, the Scissors Grinder, they are the last persons whom one should bring into decent society, by writing their names and doings in a book. Where will you find a preaching boy? where, among boys who have the power of using their two feet, his audience? Boys generally hate sermons from their elders, and a sermonizing comrade would stand a sorry chance.

Some of these moral books are intended to teach parents, for the child is heard to rebuke his father or mother; and the lesson of the volume is conveyed through his lips, as he gives the result of his superior wisdom or discovery to his elders. It would seem that there had been enough of this in the days of juvenile memoirs, when children of eight years old, and under, recommended or condemned theological systems. Witness N. W. Dickerman, and similar infant propagandists!

The weak, thought-saving books are open to the same objection as the weakly moral. You wish the child to think, not to have his thinking performed for him. You have no right to take his mental operations outside, and to exhibit them, just as though each step must be consciously performed. Some of these books show as foolish a waste of time and effort, as would be seen in an accountant who looked carefully into the process by which he added each column of figures, or in the grown boy, who measured his steps, as when he was learning to walk.

The Mayne Reid books are neither too stupid nor too moral; but it seems pitiful that the demand for a fresh sensation should be created thus early in the young. It is hard that children should have a morbid appetite for events awakened, before the common affairs of boy and girl life have wearied them, or even have begun to seem commonplace.

More than one parent has complained that his children cared

nothing for play or exercise, while they could get books. Often, parents, not over-wise, wonder that their boys make so poor a figure at school; while they are very fond of books, at home, — yes, this very kind of books. It is a common experience of teachers to find, when a boy has fallen behind his class, or when a single morning's examples are unprepared, that a torn, greasy copy of "Scalp Hunters," "Dog Crusoe," or the like, has been hidden under his slate. And it has been found necessary, in some schools, to confiscate such volumes, and to wage relentless warfare upon "Dime Novels," even to the burning of each capture, as it was made. For, apart from the immediate evil, these books run counter to some of the very principles on which we, as instructors, must work.

We desire a symmetrical growth, and would have its conditions fulfilled. We teach that there will be an impulse and an inspiration felt in the performance of ordinary duty; we would trust the every-day affairs of life to bring peace, and to afford a zest to recreation. But here, *events* are every thing. None of the true conditions of culture appear in the circumstances of the heroes; they would be intolerable to their boy admirers. How can a schoolroom, with its rules and work, be tolerable to one who has just been forced to quit the company of Indian hunters, and has been feeling life to be a hand to hand combat, or series of startling adventures? What is proportion or syntax to one whose companions have just escaped being scalped, by shooting the savages who came against them in such fearful odds?

Some excellent biographies, healthy narratives, valuable fictions, and books of instruction in natural history, do exist, and form part of the library from which the examples cited were taken. But any collection would be very small, if all the objectionable and weak books were left out.

And that this lack of books is real, appears from the fact that the Ladies' Commission report the examination of nine hundred and fifty-five books, of which they only recommend two hundred and eighty-six; and seventeen of their first list come from the American Sunday-school Union, Presbyterian Board, &c., while thirty-three of their second list *are marked* as containing objectionable doctrines.

Beyond the real lack of books, it appears that purchasers are subject to another difficulty, — a species of fraud practised on them by dealers. When one particular volume is ordered, a box of several books is sent, and one of the set cannot be had without the rest. Very often, the remaining books are of a different character from that ordered, — perhaps just such as the Sunday school or the individual does not want.

Then the titles of books are changed; so that, in ordering what you presume to be something fresh, and, judging from its name, the book you would like to have, you find an old volume, very often an enemy, rather than a friend, with a new face.

We would add a word in reference to the singing-books for children. We know what the advocates of a liturgical form of worship urge in favor of frequent repetition. If their argument is good, what an objection it forms against the use of many hymns, if such they may be called, that are in common use, in the Sunday and day schools. In the latter, we are forbidden to teach theology; yet, out of ten years' experience, I can affirm that doctrines are *sung*, in some public schools, every day in the year. There is room enough to complain, on the score of taste; but the irreverence of most of these compositions forbids attention to the less objectionable features. The grand old hymns, which would lift the child's heart now, and which it would always be a blessing to know, are sacrificed, for the sake of the insipid or irreverent refrain.

Now, here is what seems a long complaint; but we hope that you will take it as intended to suggest, and not to grumble. One's first thought, on looking into juvenile literature, is, that great effort is being made for the entertainment and instruction of the rising generation; and a second thought is, that the sterner sects have kept pace, in some measure, with the levelling spirit of their day. Not many years ago, their Sunday-school books were lives of Martyn, Brainerd, and Elliot, memoirs of Susanna Anthony, N. W. Dickerman, &c., half diary, with the appeals of Doddridge, Baxter, and Allyne. There has been a great change, of late years; and children would hardly be expected to read these books at all. We can say this, though the issues of the Sunday-school Union and the Massachusetts Sunday-school Society are far enough from our thought.

Can we not go at least as far in our direction as our neighbors have gone in theirs? Shall we not bring directly before the young, more helps to their culture, in the way of fresh history and biography? Shall we not begin to instruct them, by familiar lessons in science? And, as we do not separate Sunday from the week, as to its aims, may we not hope to give a broader scope to the other six days, — study to supplement it, rather than enhance our work at its expense? Shall we not give children *strong* books, and trust their minds to grasp them? Shall we not put great works into Sunday-school libraries, and strive to excite an interest in what has delighted and helped ourselves? Instead of joining the common outcry against fiction, we may teach its uses, and show what the best fictions have done, and are doing, to exalt and purify men's minds.

But may we not have books that shall make clear the great principles on which our highest faith and hope are built? We say, it is no wonder that people teach their children carefully, when they consider any mistake of opinion to be eternally fatal. Who would not be in season and out of season, when happiness or misery, through unending ages, may hang upon a word? To us, the existence of God himself depends on this faith. If *he is*, then justice and truth are eternally the same. Right is right, and wrong is wrong, in the farthest star, as on this planet. He stands to us, in life and death, the same; and there is no confusion or substitution in his methods. If the other belief were true, it might be worth while to have the best that it offered. With us, it is the question of God or no God. For we are unable to apprehend any goodness which is different from what we call goodness here. We have learned that all worlds are the same, — that earth and star are of like substance; so, also, the real issues of life are the same; the secret of blessedness is the same; Justice, Mercy, Truth, the same. Are there not some among you, who can teach these things, who will put the principles of our faith into books, which the young will care to read?

(Signed) H. E. Lunt.
Caroline H. Dall.
S. C. Beane.

COME IN!

Sermon preached at Geneva, Switzerland, by J. COUGNARD, *Professor of Theology.*

[We have translated, and insert in the Journal, the following sermon, not only because of its intrinsic value, but because it helps us to understand the position of liberal Chistianity in Europe. The sermon was twice delivered to vast audiences in Geneva, by one of the most influential ministers of the Evangelical Church. The interest in the subject there, was occasioned partly by certain lectures which had been given in the city, by Professor Buisson, and others who are connected with the "Liberal Christian Union," to which we have several times referred, and by whose Association this discourse is published. But there have been other things, besides, to create an agitation in Protestant Geneva. During the summer, Pastor Fontanes, President of the Havre Consistory of the Church of France, being on a visit in Geneva, was asked to preach; but, the matter being referred to the Consistory of Geneva, permission was refused, by a vote of fifteen to twelve, on the ground of M. Fontanes being one of the leaders of the liberal party in the French Church. The minority on this occasion made a public protest, declaring in favor of the freedom of the pulpit, and enfranchisement from the thraldom of a creed. All these things are very significant signs of the times.

We have received several other interesting pamphlets from France and Switzerland, some of which we may, hereafter, in like manner, print in the Journal. — ED.]

"Constrain them to come in." — LUKE xiv. 23.

BRETHREN, — Within a few weeks we have witnessed an extraordinary religious excitement. Public lectures have brought before the bar of popular opinion — which is sovereign, after all — certain questions, which hitherto, among us at any rate, have been confined to the schools and to books. This agitation, which, however, has been altogether peaceable and worthy of a free people, has, unexpectedly enough, had for its result the consolidation of our national Church. A discourse which was characterized by a spirit profoundly Christian and profoundly Genevan, and a meeting which assumed the magnitude of an event, have given to our Church a position of which it has reason to be glad and proud. From that time, — some of you have perhaps been illustrations of it, — many persons, previously strangers to the

life of our Church, have joined it with a kind of enthusiasm: many men have been reminded that they are children of the house, and been glad. Those persons, more numerous than we are apt to believe, who have real religious cravings, who look at the serious side of life, but who never come to our meetings because they do not feel in harmony with them; others, again, who, though they have never given up their attendance, have yet not always found in these meetings entire satisfaction, — all such men are now halting, and are asking themselves whether they shall take the step, and rally themselves completely on our side. They are withheld by certain fears; they have certain grounds of complaints, perhaps certain prejudices; they are afraid of committing themselves without the assent of their conscience; in short, their spirit urges them on, and some unfortunate impressions are holding them back.

Now, it is to these men, — there may be some of them here: I know there are, — it is to these that I wish to speak to-day; and the accustomed guests of the house of God will surely pardon me. In the presence of these brothers who are hesitating, I hear in my conscience a voice, that says to me, "Constrain them to come in! reply to their objections; dispel their prejudices, if they are ill founded. There are, among them, souls that are nearer than they think to the kingdom of God. If only you might bring them there! At all events, listen to them, and speak to them in the spirit of the gospel!" This is what I am about to do, according to my light, and according to my ability. May God aid me in it!

At the outset, we hear some one say, "If we come in, we shall have to bring our mind into subjection, and do violence to our reason, in order to assent to things which do not appear to us to be true. Now, to believe what seems to us false, is absolutely impossible."

I know very well that it is impossible! To hold for true what the understanding says is false, why, that would be to admit what we reject, to affirm what we deny, to believe what we do not believe. I should like to know how one is to manage, to force his reason to forswear itself so far as to say, "That is false, but

it is true!" No: a man cannot wrest that from his understanding. He may refuse to examine and judge certain facts; he may obstinately shut himself up, in a refusal to think respecting certain dogmas; he may avoid questioning himself on such and such points, for fear he shall occasion in his mind troublesome discoveries. That is an act of the will, trying to control the judgment; it is a violent effort to choke unbelief, or to prevent its being born; it is the last resource of a timid soul which distrusts its faith, and would rather not think at all than think wrong; it is like the desperate act of a sailor, who, seeing a fire in the hold, close to the magazine, makes the vessel sink to prevent its blowing up. That is what a man can do, and a good many do it. Yes: with the best intentions in the world, they subject their intellect to this diet of starvation, and are very well satisfied to save, at this price, the treasure of their soul. Fearing free thought, which seems to them incompatible with faith, they use restrained thought, which is to the other what the fluttering of an eagle in a cage is to the sweep of the monarch of the air, sailing aloft in space.

Ah! I understand how this intellectual mutilation makes free souls chafe and recoil. I understand how a live and active mind looks with alarm at all these closed gates, all these reserved questions, all these results pronounced fixed and sacred, all these tenets which are either to be accepted or rejected, — accepted if one wishes to come in, rejected if he consents to stay outside. To quit the free atmosphere, where nothing impedes the movement of the thought, where the mind, feeling itself to be divine, expands with confidence, and opens itself with joy to the beaming sun of truth; to quit this life in the open air, and shut one's self up within partition walls, with persons all of the same opinion, with books all of the same complexion, — why, it is to court enfeeblement; it is to court consumption! It is suicide!

Yes, my brother, you are right; and if such were the conditions of faith, if such were necessarily the atmosphere of a Christian Church, so far from urging you to stay in it, I would take you by the hand and pull you out; for to me, thank God, faith is not suffocation. Nay: let us stop and make inquiries at the proper source. I open the revered book, — the book in

which I hear the echo of the Master's voice, in which I am brought near to the first working of the meal under the influence of the celestial leaven. Everywhere I see, assumed or declared in express terms, the principle of freedom of belief; everywhere the gospel offers itself as an emancipator of the mind and conscience. It is the "Law of Liberty" which restores man to himself, in order that he may give himself to God. Jesus would see men come to him, not as slaves, but as friends; and he only demands of them that they love him, and love with him and like him the good Father who is in heaven. Paul, the heroic missionary, the great inspired man, but for whom Christianity might perhaps have been buried in an obscure sect, — Paul claims for himself complete spiritual freedom: he rejects the Mosaic Law and the whole legal religion, to the great scandal of timorous souls, who could not comprehend how one could be a Christian, without being a faithful Jew. And this liberty he does not merely take for himself: he accords it. He urges his disciples to become emancipated: he does not merely permit, he desires that they should be free. He utters words which, even to-day, the majority of Christians do not dare to take the meaning of. "I speak as to wise men; judge ye what I say. Prove all things, and hold fast that which is good. Let every one be fully persuaded in his own mind. Whatsoever is not of faith is sin." He is willing that in his own churches any one may think differently from him. On what? on some detail? No; but on the capital questions which then divided Christianity, and which, under other forms, divides it still to-day. Ah! assuredly it is not he who represented faith as a subjection of the spirit, as an abdication of reason. "You are free," he cried, "you are free; be not entangled again with the yoke of bondage!" And in what age, and under what circumstances, did he raise this cry of spiritual emancipation? At a time when two fearful despotisms, one political, and the other religious, perfectly agreed, as is their wont, in the purpose to choke the slightest attempt at independence, promised to the liberal apostle what they had already given to his Master, three nails and a cross! Oh, that is splendid! that is grand!

Come then to us, brothers, if you want to be free, — free, how-

ever, in order to be religious; free, in order to worship, in order to love, in order to believe! If you really come, in order to be Christians; if you come to eat the flesh and drink the blood of Jesus, — that is to say, to appropriate his life, his character, his contempt for false goods and false honors, his spirit of pity and sacrifice, his triumphant assurance amid the pangs of death; if it is indeed the humble and sublime Galilean who is touching you, who is drawing you, who is winning your heart and your soul, who is troubling and quickening your conscience, who is making you aspire to a filial and eternal union with God, — then, my brother, it is not I, it is not this assembly, it is not a leader of the reformation, it is not a synod, it is the Master himself, it is Jesus of Nazareth, who says to you, "Come, come in! Blessed are they who hunger and thirst after righteousness, for they shall be filled."

Do you accuse me of opening too wide the doors of our church, — you, my brothers, who are always with us, and who haven't to enter your Father's house, because you have never been separated from it? If this liberality troubles you, if you are afraid lest it leave some fatal delusion in the souls you seek to win, be assured that we dread, as much as you, every misapprehension which might bring injury to the truly evangelical character of the Church. Without wishing to repel any one,— for never, never, would we regard as a stranger one who may come here to edify himself and to break the bread of life! — without excluding any one, there is a tendency, we do not hesitate to say, which seems to us incompatible with the religious life. I mean that positive spirit which is not willing to acknowledge or to admit any thing that is not supported by some material kind of proof; which wishes to introduce into the domain of sentiment a method, without which there would be no true science, but which, outside of the realm of science, leads us into blind absurdity. To try to prove God, to verify the existence of man, to demonstrate duty, coldly to weigh motives, and, so to speak, to handle the results of adoration, of love, of repentance, — ah! it is like grasping with a rough hand the sensitive plant or the delicate wing of the butterfly. What profanation! What a lack of appreciation of the depths of truth,

and of the marvellous intuitions of man! what want of experience of the needs, the feelings, the aspirations, the joys, and the unspeakable sorrows, which, if they cannot be caught by the "how" of science, and the "why" of common sense, are, nevertheless, the noblest, the most powerful, and the most fruitful part of human nature! When one is ruled by this positive spirit, he finds in a church only what excites surprise and disgust; for here every thing addresses itself to the hidden spiritual being, every thing presupposes that one has faith, — that immaterial sense which perceives the invisible under the visible, the future under the present, and which trusts in itself, just as completely as the mind of the man of science trusts in its method and its results. Every thing in our worship and in our declarations presupposes a real contact, an actual connection of the soul with a higher world; every thing presupposes that there exists an invisible organ, at once divine and human, by which God has consciousness of me, and I have consciousness of God. O ye who do not feel, in the depths of your being, this spot alive with the infinite Spirit, I repeat, we do not repel you, we do not exclude you; but you will be here as one deaf and blind, you are destitute of the sense which makes a man religious.

Ah! if the Church would exclude only by the elevation of its point of view, those who are disposed to join it, no reproach could be brought against it; for it has a right to maintain that the Spirit of the Lord is not necessarily wherever liberty is: but it forgets, too often, that "where the Spirit of the Lord is, there is liberty." It excludes, if not officially, yet very effectually, souls that are loose, — very decidedly loose, it is true, — but who are not so by reason of frivolity or incredulity, but, on the contrary, because of the progress and intensity of their spiritual life. These souls trouble you, scandalize you, it may be, as St. Paul troubled and scandalized the Jewish Christians. If you should credit them, Paul was an infidel. By his independence in the face of the Twelve, he put himself outside the Church; by his heinous denials, he put himself outside of religion. He was a false brother, a heretic. Yes: he was a heretic; and he was so, precisely because he had comprehended, better than the others, that everlasting heresy, the gospel.

Yes: religion without formulated dogmas, without prescribed forms, without law or discipline; religion which plants its roots, not in traditions, but in the conscience, and which leads man to God, not without assistance, indeed, but without leading-strings; religion which binds the believer to the moral person of Jesus, to the eternal life which is in him, and which seeks only that in the Gospels, — that religion is, alas! still a heresy, a scandal, in the majority of the churches. But it is the leaven which leavens the lump, the salt which keeps it from decay; it is the quickening spirit in the bosom of Christianity. Wherever this holy heresy has been stifled, life has ebbed; and the body of Christ, being paralyzed, has become nothing more than an inert and putrefied mass. Thought, science, activity, progress, betake themselves elsewhere; and the noble spirits who feel themselves to be alive and young, "leave the dead to bury their dead!" Oh, no! stay no longer outside, ye free children of the Father, noble souls, the brave and holy vanguard; you, who study, but yet believe; who think, but yet love; who criticise, but yet adore; you, who turn on the Greeks their dogmas, and on the Jews their Law, but who embrace with love the Crucified One: come, come in; we need you, and you need us!

There are some people who are repelled, not only because of the subjection of spirit which would be imposed on them, but also because of what they understand to be the requisites of a pious life. "What is the use," they say to us, "of these practices, these minutiæ of devotion, these arbitrary asceticisms, this austere and punctilious pietism? All that is servitude; and servitude does not elevate a man."

To be sure, it does not. Servitude not only does not elevate, it is profoundly belittling in its effect. But, in order to make the matter clear, and to be just on all sides, let us refer again to the source; that is to say, to the precepts of Jesus himself. Now, in studying the Gospels and the history of the apostles, I meet two principles which throughout illustrate the thought of the Master.

The first principle is: No form of piety is prescribed or recommended, and no asceticism is demanded or advised.

The second principle is: Every one is fully authorized to do

whatever seems to him calculated to edify and sanctify himself.

If, therefore, it is fully understood, that forms are not piety, that food is not the life, that asceticism is not, in itself, a meritorious act, that "God desires mercy, and not sacrifice," then you are free, perfectly free; no one has any right to condemn you, if you do not do what he does, or if you do what he does not.

These principles, which confound all our notions about rule and discipline, are applied by Jesus, with the strictest logic. He does not fast himself, but he explains to his disciples in what spirit they ought to fast, if they deem it proper to do so at all. He gives to his friends a model of prayer, but he forbids them to make of it a form of repetition, that should be a substitute for their spontaneous prayers. We are not told whether he made the Mosaic offerings, but we have on record his admirable recommendation to those who went to the Temple to offer them. He carries so far this respect for the conscience and spiritual liberty of his disciples, that, after he was gone, his apostles question among themselves whether they ought to remain Jews, or to break with Mosaism. Some whom they called "pillars," decided in favor of the Law. Paul came along, and decided the other way: others tried a compromise. It is as though a reformer, — Calvin, if you please, — had left his hearers free to go to mass, to confess, to keep Lent, had given them spiritual directions, in case they adhered to these observances; and had never given them one word to lead them to suppose that he would like to see them prefer some other kind of devotions. Oh, how far we all of us are from this great example! how little are we imbued with this profoundly liberal spirit! We cannot abide individualities; we want to cast everybody in the same mould; we can comprehend only one type of piety, one method of devotion. Every man who will not let himself be stretched on this Procrustes' bed, is an impious man, a profaner. We let him be outside, and keep him there, for the greater glory of God and of the Church! But there is the gospel; upon it is inscribed, in ineffaceable characters, spiritual liberty, and, in a church like ours, every one can use his liberty on this point. Therefore, I shall say to those who are hesitating at the door, "Come in!"

be pious and holy in your own manner; do what you believe to be right; abstain from what your conscience condemns. You are free, but so are your brethren too; respect their devotional practices, and their scruples. "Judge not, that ye be not judged."

No: we will not judge. Our judgments, in regard to what pertains to the life of the soul, are too liable to be erroneous and unjust. In the traditional piety, there are, doubtless, prejudices and dead formalities: there are certainly delusions also; and many a one, secretly and without avowing it to himself, makes a merit of his observances, and his asceticisms, — all this, notwithstanding the gospel instructions of the leaders of this church. But it is not *all* a prejudice, it is not *all* a delusion. There are serious souls, who do not confound piety with acts of devotion; who know, perfectly well, how to assign to every thing its rank and value; who find their best nourishment in those kinds of food which you reject; who really know, by experience, that there is in all this an inward joy, and a saving grace, of which you are ignorant, and which, moreover, you perhaps would never find. To every temperament its own *régime:* all that is important is that it shall be life-giving and strong. To every one his own way of devotion; only let it be real devotion. To every one his own discipline; only let it be moral and efficient. "To the pure, all things are pure." Love God, and do what you please.

Certain theories, and certain usages in connection with prayer, are repugnant to you; but you believe in prayer, do you not? You do not mean to have, away up beyond the clouds, a God, with whom the soul has no connection, and who has no connection with the soul; who hea s nothing, and cares for nothing; an icy Supreme Being, who can neither love, nor inspire love. No; you must have a Being that is real, living, feeling; who shall be in you, as well as in the depths of the heavens; who shall know every beating of your heart; who shall hear every one of your sighs; who shall catch every one of yo r tears; who shall bear up every one of your weaknesses; who, in some way, shall share in your distresses, — even such as He, who is the Holy of Holies by the power of his divine tenderness. You must have

a God to whom you may say, every day, "Give me, this day, my daily bread. Forgive my trespasses." To whom, in the brightness of prosperity, you may say, "Father, thou art blessing me; blessed be thou." And, in the anguish of the heart, "Father, not as I will, but as thou wilt." If this is what you need, then come, come in! pray alone, or pray with us; pray when you will, pray how you will!

Certain theories and certain usages, in regard to the Scriptures, displease you, and are not according to your views: well, but you do not propose to reject the Bible, do you? There is in it food which you could not, and would not, do away. Those psalms, in which a living and healthy piety is all perfumed with poetry; those noble images of the prophets, and their imposing visions of the kingdom of God, which the ages are busied in bringing to pass; that Jesus, so meek, so holy, so manly; his incomparable words; his parables, so popular yet so profound; that character, so sweet, and so strong; that life, the thought of which moves the heart; that death, which excites and softens the conscience; that Paul, apostle and tent-maker, giving himself, wholly and without reserve, and not taking in return so much as a mouthful of bread, except when compelled by want; that conscience of his, so sure and so delicate, which cannot kick against the divine pricks; those Epistles, so glowing, so touching, so sanctifying, in which, every instant, the light of the Holy Spirit is breaking out of the clouds, — all those personages, all those pages, you love them, you admire them; you have let more than one tear fall on those venerated leaves. After all, is it not there that you find the words of Eternal Life? Well, then, if you find that there, come, come in; take and read: the Bible itself says to you, "Prove all things; hold fast that which is good."

Certain asceticisms and certain scruples seem to you calculated to narrow a man, and to impoverish the life. But you thoroughly believe, I presume, in making morality a matter of serious concern, in having regard to the purity of your soul, in looking upon evil with abhorrence, in plucking out the eye, or cutting off the hand, rather than yield to the seductions of the flesh, and the lustful desires of the heart. Then come: you

shall show us how one can remain free, without falling into transgressions; how one can join to piety a taste for the arts, and the proper diversions of social life, such as the age has fashioned it; in contrast to a form of devotion that is contrite and morose, you shall exhibit a fresh joyousness, that is, at the same time, wholly devout; in place of a form of obedience to a faith that is austere, timorous, well-nigh monastic, you shall offer the example of an existence more broad, more free, more full, and yet altogether sanctified. Come, brethren, come in! I repeat once more, we have need of you, and you have need of us!

Christians, children of the Reformation, the times are momentous. He must be blind who does not see that we are passing through a period that will mark an epoch in the history of ideas. Who would have thought, a few weeks ago, that discussions, purely religious in their character, could have so interested the mass of the community, as to draw together immense assemblies, and to produce a general commotion? The desire to hear about these things, the eagerness and the decorum of all those people, are they not a sign of the times? Do they not say to the most superficial observer, The leaven is in men's souls, it is working with mighty power in their minds, there are serious longings which are demanding satisfaction, man is asking whither God is leading him. This increasing interest in religion, developing itself at a moment when society is preyed upon by a vague interest, when everybody is uneasily investigating political problems and social evils, when they are seeking a remedy and resources, without well knowing where to find them, — does not all this proclaim to you that the Church has something to do; that she is invited by events, by the position she occupies, by the returning confidence she is receiving; that obligation is laid upon her to perform a grand service for society? If she shows herself unresponsive and impotent, then, I am afraid, it will be deemed established, by all persons of a certain class, that there is nothing to expect from the Church, and that they must look elsewhere. But if she comprehends the present needs, if she responds to them, if she is equal to her mission, she can perform an immense service, and possibly prevent deplorable defec-

tions. If, therefore, she would increase her moral force, and enlarge the circle of her influence, she must draw towards her, and lay firm hold on all pure hearts, all those natures that are interested in the truth, all those consciences that are hungering and thirsting after righteousness; in short, all those souls that are willing to come to Jesus, that they may have eternal life. The cordial and active combination of all those who feel themselves to be Christians, and are not blinded by sectarian prejudices; and a union, not outside of the Church, but in its own bosom, broad enough to take in all those who belong to Christ, — behold my dream, my ardent desire!

Oh! what a blessing it would be for our dear country, — where now peace appears to reign, where hearts long divided are as one, where family life has become possible again, — if all large and tolerant souls could unite in the house of God in one common house, and there, in all freedom, receive the Christian food for which they plead! What prejudices, what bitter discontents, would vanish away under the sunshine of religious equity! and how much more easily men would understand about other matters of interest, if they saw the rights of their consciences respected, and their demands fraternally satisfied! In a little country, where all questions hang together, only let hands join in the temple, and they will presently join everywhere besides. And our Church might so easily be a step-mother for none! She has but one principle to proclaim, but one institution to alter; she has only to be herself, what her constitution and her ancient spirit allow her, or rather enjoin upon her to be, a good mother, giving no room for jealousy, and offering to all her children an equal place at her table, on her knees, and in her heart. And this is what she will do, for it is her nature, her inclination, and her tradition. She will do it, because she knows well, she sees, to-day, that many of her sons, who seem to be lukewarm, and cut loose, have still, at heart, more tenderness for her than they themselves suppose. When one lately proposed to take away from her, her patrimony and her house, and to cast her out as a beggar into the street, their filial heart leaped up; and they exclaimed, "It is our mother's home, and there she shall

stay! Ah! that is our Church." Complain, as they will in secret, of some things they would change, they love the Church after all; they are proud of her; they know well, that in all the world there are not many mothers like her. There is, perhaps, not one, — not one that has such roots in men's hearts. In order to bring her children together again into her bosom, she has only to speak one word, "I am all things to all men;" and this word she will say.

Christian women, my last words are for you. You have a husband, sons, brothers. You often grieve, it may be, to see them strangers, or nearly so, to the life of the Church which you hold dear. You ask God, in your prayers, to breathe into their souls the spirit of faith and hope. You exercise your zeal in trying to convince them; you press them to enter; and it is, perhaps, you, after all, who are an obstacle in the way of their spiritual reconciliation. It is, perhaps, your prejudices, your ignorance, your narrowness, your exaggerated scruples, that repel those whom you seek to draw. It may be, that, under all these accessories, which seem to you to be fundamental points, you are burying the parent thought, the only necessary thing, that which makes the gospel to be what it is. "Blessed are the pure in heart, for they shall see God!" That is the sentence which reigns supreme, and is the first principle and germ of all Bring yourselves to comprehend it, and when you shall cease to call unbelief every thing that is not belief, your husbands and sons and brothers, feeling that they are, in some measure, believers, will, perhaps, be filled with the desire to become altogether so.

Creator Spirit, come and work in our hearts, and in our Church! Let no one grieve thee, and no one quench thee. Amen!

LETTERS FROM REV. C. H. A. DALL.

CLAUSENBURG, TRANSYLVANIA, Aug. 11, 1869.

DEAR BROTHER LOWE, — I have the rare satisfaction of writing you once more from the chief city of Unitarian Hungary. The good Bishop Kriza, with eyes like diamonds, and face a deep brunette, smiles and converses at my side; now with me, and again with Professor Francis (here written Ferencz), whose heart is gladdened by having lately preached the first Unitarian sermon heard in Buda-Pesth, the capital, not of Transylvania alone, but of all Hungary. And this he did with such acceptance, that they would not part with him without recording his success in the cause of God and the truth on a cup of silver, which others beside his children will look upon after he is gone. It was Professor Ferencz, you remember, who gave the tricentennial sermon last August, which John James Taylor, the gentle and wise, — now with the Father, — has so highly commended, and in part reported, in his account of that grand occasion, in the "Theological Review." The knowledge of such facts will move you, I am sure, to look with fresh interest on the thin, worn face of the professor, as it hangs in the conference room of the American Unitarian Association, — one among the eleven photographs of our Hungarian friends.

Our clerical brethren, Joseph Ferencz and Gabriel Uzoni, are now the joint ministers of the first pulpit of our faith in Clausenburg; both having a fair mastery of English, that language, of all, to a foreigner, the most difficult of acquisition. They speak it, in addition to Latin and German, either of which is about as far removed as English from their mother speech, — the soft, sonorous Esk-Capp-Finnish Hungarian. The church edifice here is in process of renovation and repavement, so that a single Sunday service is held, in the hall of the Consistory, where I had the pleasure of hearing, on Sunday last, our reverend brother, Derzsi.

I am writing at the rooms of Professor Simén, where I also

rest at night, — as I did last year on my way to you from Calcutta. They face the bishop's house, and I run over there to all my meals. I beg you to remember that this daily bread-breaking is as much a communion with you as with me, a disciple whose favored lot it is to eat and drink and speak in Hungary, not for himself, but for American Unitarian Christians. The Unitarians here, be it not forgotten, are all of them Magyars (which includes Szeklers), the children of the loins of Attila and the Huns, who, at the dim dawn of history, came from some Asian tract cold as New England; and north, not south, of the highest mountains in the world. The bishop, and his lady-wife and children, are Szeklers. The friend of all friends most devoted to my comfort and instruction last year, brother Simén, has gone, partly for health, to the chief and most visited of the mineral springs of Transylvania, at Elöpatak; and I look soon to meet him in that region on my way India-ward (between this and Bucharest), at Kronstadt. He has begun teaching English to one of the Clausenburg college students, Mr. John Beszák, with a view to his going out to Calcutta, though not just now, to be a teacher in our School of Useful Arts. Among the artistic labors peculiar to this part of the world is a most attractive style of painting — by stencils in water-colors — parlor and chamber walls in flowers, birds, and arborescence; an art sure to be in demand in Calcutta and Lower Bengal, where, by reason of excessive moisture, and months of steam, the *papering* of our walls is impracticable. This art is one in which Mr. Beszák is becoming a proficient, and which may some day give a living to many Hindoos, who, by our teaching, have found, and are walking in, higher and purer paths than those of idolatry and Hindooism. . . . I have no end of things to tell you of life and joy here, dear Brother Lowe, but no time to tell them, nor leisure from pressing engagement and visitation to put them down.

I have ventured to say to our Unitarian friends at Clausenburg, that, as soon as they have finished translating Channing's works into Hungarian, which they are eagerly doing, and will

let me know the cost of printing the volumes, I will try and see that the dollars are supplied from some of our American Unitarian purses. I think I know of more than one of our merchant noblemen who would be only too glad to "foot the bill." What say you?

Buda-Pesth has increased *twenty* per cent in population in the last *twelve months!* and *all Hungary* is quickened and growing in a way unparalleled, except perhaps in our own great West. I have the assurance of this from many calm observers, besides John Pagel, Esq.

Now may God give you as good health and hope as he is giving Your favored brother DALL.

TRANSYLVANIA, KRONSTADT, AND ARKOS, Aug. 23, 1869.

DEAR BROTHER LOWE, — How greatly you would have enjoyed it, could you have been present at the Unitarian Reunion we have just had at Arkos! Some fourteen hundred of our household of faith reside in Arkos, in the heart of the Szekler land, and nearly two hundred miles south-east of Clausenburg. In fact, I have met more Unitarians here, than I could have done there at the capital. I say "here," as it is only five hours ride from Kronstadt, whither Herr Veress, an advocate at whose house I was entertained for the occasion, has just sent me in his carriage, and whence I am to start for Bucharest and Constantinople before daylight to-morrow morning. Now that the matter is over, I am fully satisfied that it was wise to heed the call, "Come over to Arkos, and help us." The revival season we have enjoyed, and the benefit to our great cause, struggling here on the very outskirts of Christian civilization, both justify my delay of three or four days; though my first reply to the call was, that such delay was impossible.

I leave *direct* for Constantinople at 8 A.M., to-morrow, D.V. God bless and keep you and our *cause!*

[Pardon me, here, the further continuance of this letter, as the weariness caused by all that we have gone through — to-

gether with successive nights of broken rest — forbid me just now every thing but sleep. 'Tis 9 P.M., and at 4 A.M. all must be packed, and on the move out of Transylvania into Roumania. You, I know, take the will for the deed. So let me close this letter wherever I can, — even with a pencil on the top of the diligence, or at some wayside inn during a change of horses.]

P.S. — BUCHAREST, the Capital of Roumania (200,000 souls), Aug. 27, 1869.

The first *through* travel, hence to Constantinople, leaves to-morrow morning, and I have secured my passage thereby. All's well. Most of the people here belong to the Greek Church; whose frequent kissings of pictures, endless bowings and crossings, and Howling Dervish ululations, have but one redeeming element, — their sincerity. My single object in this letter was, and is, to tell you what we did at the Unitarian meeting — conference, I may call it — at Arkos; refreshing the souls of our Szekler Unitarian brethren, and more than justifying my turning aside from a journey towards India, to aid in a work of fraternization so well-pleasing to God. Providential events almost compelled me to obey the call. First, my dear friend, and English-speaking interpreter, gave me the invitation from Arkos. He, Professor Simén, without whom I could have done nothing, born a Hungarian, had spent three years in England. By the way, he is now preparing for the press a set of Channing's works, in his own strange, sweet vernacular, and says they will be ready by January next. They may be printed at Clausenburg for fifty thousand Hungarian readers, as soon as the *far West* finds the heart and hand to pay the printer. Providentially, this good man, away from his own home, came and told me he would give me his best services to make the voice of America intelligible to Szekler ears; and the Szekler Unitarians, like the Magyars, are all of noble blood. Letters said, "Make the American come, by all fair means;" and telegrams were flying to and fro. The spirit said, "Give your right hand for such

an opportunity: it comes but once in a lifetime." So I consented, walking firmly by faith, with Him who said, "I *know* whence I came, and whither I go!" Two carriage-loads of us went over from Elöpatak to Arkos. An inundation had preceded us by a day, and carried away some bridges, and rendered others unsafe; but, crossing cornfields, and with ups and downs, ins and outs, we were at last at the heart of a generous, glad rally of hard old Unitarians, many of whose churches are still surrounded by fortification walls, against the incursions of Saracen predatory hordes. I was introduced to many as your representative; and, early, to a man, in some things reminding me of Dr. Hedge, whose name is Gyöngyösi. He was one of our preachers. I spent one night with our chief entertainer, a man of some wealth, George Veress, Esq.; or, as they write it here, Veress György, ügyvéd. The church was large and commodious, and was dressed in flowers. The burden of the sermonizing was borne by Archdeacon Kiss. Several addresses in open conference were made to me, and were replied to, the interpreter being indispensable. I had to give account of Unitarian Christianity in America, England, India, and Australia; and I suppose their journal, the "Christian Seed Sower," will represent the gist of it.

The Transylvanian Unitarians have a public service of prayer in all their churches, morning and evening (though *never with candles*, or after dark), *every day in the year!*— occasional exception in harvest toils.

From your grateful brother DALL.

THE CAMBRIDGE DIVINITY SCHOOL.

THE denomination has great reason to rejoice in the appointment of Rev. Charles C. Everett as Professor in the Cambridge Divinity School. We know of no man who could more worthily fill the position. His rich and varied scholarship, his carefully trained mind, his genial tempera-

ment and rare powers of interesting and instructing others, added to that highest of all qualifications, his profound religious character, and consecration to the sacred work of the Christian ministry, make his accession to the professional staff of our School an occasion of great rejoicing.

We say this much, although we usually refrain from such words of praise, because it is important that attention should be called to the fact, that this, together with the other changes to which we have previously referred, have occasioned a new era in the history of this institution.

We could not ask to have a school better equipped than this one now is.

A LAYMAN'S COUNSEL.

THE following is part of a letter we have received from one of the most prominent business men in the country; whose name, if we could give it, would add much weight to his words. Its tone corresponds with what we have encountered from our laymen almost everywhere; and it will be well if our ministers, and those who shall have most immediately in charge the collections from our churches, could catch the confidence and the earnestness which such words excite.

"I feel very strongly that our clergy are too shy about asking, soliciting, begging if you please. What greater good can they do their congregations than to offer inducements for them to give early, and late, and often?

"Whenever it is proposed that we should give even to the American Unitarian Association, it is done in a sort of half apologetic manner, as if the Association alone were to be benefited; whereas the individual, *if he gives*, is, nine times out of ten, under greater obligation than the society is that receives.

Why? Because his heart is kept warm, and his feelings true and worthy, just in proportion as he shall respond to the good work by his liberal gifts.

"The obligation is the other way. It is time clergymen understood it and acted on it. The layman ought to feel much, very much, obliged to his minister when he presents a subject to him with his indorsement, and allows him to invest some of his spare dollars in a worthy cause. The clergy do not faithfully discharge their duty in this particular."

NEW PUBLICATIONS.

A Compendious German Grammar. By WILLIAM D. WHITNEY. Professor in Yale College. New York: Leypoldt & Holt. For sale in Boston by S. R. Urbino.

The method adopted in this grammar is, in some sort, reactionary as regards the tendency to learn modern languages as a child learns to speak, and is in contrast with the Ollendorf and other similar systems; teaching German, as Latin is taught, by means of rules to be committed to memory, and a careful drilling in the structure of the language, and the principles of its construction. So far as we have been able to examine it, the work appears to us to be deserving of commendation. — ED.

The Journal of Speculative Philosophy. St. Louis: WILLIAM T. HARRIS, Editor.

This Journal is now in its third volume. It is true to its purpose as expressed in the name, and stands alone, we believe, in this country, as a journal devoted wholly to speculative and philosophical subjects. It well merits the attention of those whose tastes and studies are in this direction. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Sept. 13, 1869. — Present: Messrs. Smith, Livermore, Metcalf, Reynolds, Stevens, Ware, Chickering, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Secretary, before presenting the reports of the various committees, stated that, although a considerable number of applications

for aid had been received, they had all been placed on file, and would not be at present reported upon, because it was understood that no appropriations could be acted on until the result of the November collections was known.

The Committee on Publications reported that books had been granted, in response to an application received, to the Public Library, in Cleveland, Ohio; also, that Rev. John Murray had prepared, at their request, a complete Index to Channing's Works, but had generously declined to take for his labor any pecuniary compensation.

The thanks of the Board were then unanimously voted to Mr. Murray.

The Committee on the New-England States submitted reports from Rev. Rufus P. Stebbins, D.D., and Rev. Amos D. Wheeler, D.D., concerning work connected with their respective fields of labor.

The Committee on the Middle and Southern States submitted reports from Rev. John B. Beach, concerning the new Society in Brickburg, N. J.; and Mr. J. R. Fletcher, of work in Washington, in connection with a colored school.

The Committee on the Western States submitted reports from Rev. Henry F. Bond, in regard to his labors at Omaha, Nebraska; and Rev. Jasper L. Douthit, of missionary work in Southern Illinois.

The Secretary then reported what steps had been taken in reference to the November collection; and especially the meetings of the Secretaries of Local Conferences, and the suggestions which had there and elsewhere been made as to methods by which the success of the collection might be promoted. Among the plans which had been suggested, was the employment of a financial agent who should give his personal attention to the work. A discussion took place upon this and other topics connected with the raising of funds; and the whole subject was then referred to the Finance Committee, with full power to act in the premises according to their discretion.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

Mr. HARVEY C. BATES was ordained as pastor of the First Congregational Society, in Sterling, Mass., on Thursday, July 1. The order of services was as follows: Invocation, by Rev. William S. Heywood, of Hudson; reading from the Scriptures, by Rev. William G. Scandlin, of Grafton; sermon, by Rev. Ezra S. Gannett, D.D., of Boston; ordaining prayer, by Rev. Calvin Lincoln, of Hingham; charge, by Rev. John F. Moors, of Greenfield; right hand of fellowship, by Rev. Edward A. Horton, of Leominster; address to the people, by Rev. George M. Bartol, of Lancaster; closing prayer, by Rev. Henry F. Jenks, of Fitchburg; benediction, by the pastor.

THE CORNER-STONE of the church to be erected by the Society in Winchester, Mass., was laid on Wednesday, Aug. 25, with appropriate services, conducted by the pastor, Rev. Richard Metcalf.

THE CHURCH OF THE FIRST PARISH, Hingham, Mass., having been remodelled, was rededicated on Wednesday, Sept. 8. The order of services was as follows: Invocation, and reading from the Scriptures, by Rev. John D. Wells, of Quincy; sermon, by the pastor, Rev. Calvin Lincoln; dedicatory prayer, by Rev. Joseph Osgood, of Cohasset; addresses, by Rev. Ezra S. Gannett, D.D., and Rev. George H. Hepworth, of Boston.

MR. GEORGE A. THAYER, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the Hawes Place Society, South Boston, on Thursday evening, Sept. 9. The order of services was as follows: Opening prayer, by Rev. Frederic Hinckley, of Dorchester; reading from the Scriptures, by Rev. James Sallaway, of South Boston; sermon, by Rev. James Freeman Clarke, D.D., of Boston; ordaining prayer, by Rev. Abram W. Stevens, of Cambridgeport; right hand of fellowship, by Rev. Henry G. Spaulding, of Framingham; address to the people, by Rev. Nathaniel Hall, of Dorchester; benediction, by the pastor.

MR. WILLIAM H. SPENCER, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Parish, in Haverhill, Mass., on Thursday, Sept. 9. The order of

services was as follows: Opening prayer, and reading from the Scriptures, by Rev. Edmund B. Willson, of Salem; sermon, by Rev. John Weiss, of Watertown; address, by Hon. Isaac Ames, Chairman of the Parish Committee, ratifying, in behalf of the Society, their action in calling the candidate; right hand of fellowship, by Rev. J. Vila Blake, of Boston; charge, by Rev. Joseph May, of Newburyport; benediction, by the pastor.

A MEETING OF THE PRESIDENTS, SECRETARIES, AND TREASURERS of the Local Conferences, was held in Boston, on Thursday, Sept. 9, for the purpose of considering the subject of the approaching collections for the American Unitarian Association. J. Mason Everett, Esq., of Canton, President of the Norfolk Conference, was chosen chairman; and Rev. George H. Young, of Westford, Secretary of the North Middlesex Conference, Secretary. It was agreed, that, at the meetings of the conferences about to be held, some place should be assigned for the consideration of this subject. Every Secretary was requested to do all in his power to contribute to the desired result; and, as one step, to send to the pastor and two laymen of each society, within the limits of his conference, a circular letter, reminding them of the needs of the Association for a larger contribution, to enable it to do the work pressing upon it. The Secretary of the Association was also requested to prepare a circular, for the information of societies, briefly stating the purposes for which the money was needed.

THE CHAMPLAIN LIBERAL CHRISTIAN CONFERENCE held a meeting at Montpelier, Vt., on Tuesday, Sept. 14. Rev. John Cordner, of Montreal, Canada, preached a sermon on "Traditionalism." A series of resolutions was unanimously adopted, after discussion, deprecating the endeavor on the part of some professed friends of liberal religion, to bring the name Liberal Christian into disrepute, and urging that, while we "are seeking in all honorable ways to unite in spirit and practice the two great bodies known as Unitarians and Universalists, as well as all other independent, charitable thinkers and believers, we are yet none the less the friends of our peculiar denominational views, because we are the advocates of a larger fellowship." Officers were chosen for the coming year.

THE NEW CHURCH OF THE SOCIETY IN WARE, MASS., was dedicated on Tuesday, Sept. 14, in connection with the meeting

of the Worcester Conference. The order of services was as follows: Invocation, Rev. Jefferson M. Fox, of Harvard; reading from the Scriptures, by Rev. John H. Moore (Universalist), of Warren; dedicatory sentences, and responses; prayer of dedication, by Rev. Joseph Allen, D.D., of Northboro'; historic statement, by the pastor, Rev. John W. Hudson; addresses, by Rev. Edwin G. Adams, of Templeton; Rev. Charles Lowe, of Somerville; and Rev. William G. Scandlin, of Grafton.

The Worcester Conference held a meeting at Ware, Mass., commencing on Tuesday evening, Sept. 14, and continuing through the following day. An address was delivered by Rev. Charles Lowe, Secretary of the American Unitarian Association, on the claims of that organization, and the importance of liberal contributions from the churches, in November, to aid in carrying on its work. This address was followed by remarks on the same subject, from various persons. Rev. George S. Ball, of Upton, read an essay on "The Place which Religion should hold in the Life of Man;" which was followed by a discussion.

The Essex-County Conference held its quarterly meeting, at Lynn, Mass., on Wednesday, Sept. 15. The President of the Conference, Robert S. Rantoul, Esq., delivered an address in defence and illustration of the principle of spiritual freedom. Hon. Isaac Ames made a report from the committee appointed to raise an endowment fund for the Cambridge Divinity School. The appointment of Rev. Charles C. Everett to a professorship in that institution making it unnecessary to proceed with this collection, the committee were instructed to attend further to the needs of the students. Miss H. E. Lunt, Agent of the Conference, presented a report of her work during the past three months. An essay, on the condition and claims of Sunday schools, was read by Rev. Edmund B. Willson, of Salem, and followed by a discussion. An address was delivered by Rev. John F. W. Ware, of Baltimore, Md., on the condition and work of the churches. Rev. Charles Lowe, Secretary of the American Unitarian Association, then made a statement concerning the work and needs of that organization, which was followed by remarks from William H. Baldwin, Esq., of Boston, and others, on the same subject. Rev. Ezra S. Gannett, D.D., of Boston, in his remarks, mentioned a special case, — the needs of the students at the Cambridge Divinity School; and read a

letter from Professor Stearns, describing a plan to establish a club-table, at which wholesome food could be furnished for prices within the means of the students. The result of this appeal was, that $300 were raised on the spot toward the $1,500 required.

THE NORFOLK CONFERENCE held a meeting at Canton, Mass., on Thursday, Sept. 16. A sermon was preached by Rev. James Freeman Clarke, D.D., of Boston, on the purpose of a Christian Church. The Secretary of the Conference, Rev. Frederic Hinckley, of Dorchester, read a report of work done by the Conference, and in its behalf, since the last meeting; and brief reports were also made by the parishes, of work done by them through the year. Rev. James H. Wiggin, of Medfield, delivered an address on "Christian Ways and Means;" which was followed by a discussion, in which the claims of the American Unitarian Association were specially considered. The Secretary of the Conference, after stating that last year the churches of the Conference raised $7,744.19 for the American Unitarian Association, and that the amount desired of them this year was $10,000, offered the following resolve, which was unanimously passed: —

Resolved, That we recommend to the churches of this Conference to make a contribution to the American Unitarian Association, on or before the second Sunday in November next, either by subscription, collection, or in such other way as may seem to them best; and we urge upon those who contributed the last year an increase of the amount then raised, and upon those who did not then contribute to make some response, however small, according to their means.

Rev. Ezra S. Gannett, D.D., of Boston, then addressed the Conference in behalf of the Cambridge Divinity School, asking aid in furnishing a club-house, and otherwise diminishing the expenses of board. Rev. John H. Morison, D.D., of Milton, seconded the appeal; and an immediate response was made, by collection and pledges, of $400.

THE CHURCH OF THE REDEEMER, Boston, is now entirely free from debt, having in one week, during September, settled all its obligations.

Rev. HENRY F. BOND has accepted a call from the newly organized Unitarian Society, in Omaha, Nebraska.

Rev. ISAAC F. PORTER has resigned the charge of the Society, in Princeton, Ill.

Rev. CHARLES C. EVERETT, of Bangor, Me., has been appointed to the Bussey Professorship recently established in the Divinity School of Harvard College.

Mr. HENRY R. SMITH, a graduate of the Boston School for the Ministry, in the last class, has accepted a call from the Society in Barre, Mass.

Mr. EDWIN S. ELDER, a graduate of the last class in the Cambridge Divinity School, has accepted a call from the Society in Houlton, Me.; MR. BENJAMIN F. MCDANIEL, of the same class, a call from the Society in Hubbardston, Mass.; and MR. DAVID P. MUZZEY, also of that class, one from the Society in Littleton, Mass.

Mr. ELLERY C. BUTLER, a graduate of the Meadville Theological School in the last class, has accepted a call from the Society in Fairhaven, Mass.

Rev. JOHN C. ZACHOS has resigned the charge of the Society in Ithaca, N.Y.

THE CONFERENCE OF WESTERN UNITARIAN CHURCHES will hold its next meeting at Quincy, Ill., commencing on Wednesday, Oct. 20.

ACKNOWLEDGMENTS.

1869.		
Aug. 30.	From a lady in Third Religious Society, Dorchester	$25.00
Sept. 8.	" Rev. Dr Bartol's Society, Boston	565.00
13.	" Rev. Francis Tiffany, as annual membership .	1.00
14.	" Joseph Granger, as annual membership . . .	1.00
16.	" Rev. J. T. Hewes, as annual membership .	1.00
16.	" Thomas Brown, Rattoon Pass, Colorado . .	2.00
16.	" subscribers to Monthly Journal, in Sherborn .	7.00
20.	" Rev. G. W. Stacy, and Rev. G. F. Piper, as annual memberships	2.00
20.	" subscribers to Monthly Journal, in Plymouth	18.00

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Edited by the Secretary.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Stre Boston, where the SECRETARY may usually be found from 10 A.M. till P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A. till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lette for him, on business connected with the Association, should be address to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATIO BOSTON."

THE OFFICE OF THE WESTERN SECRETARY is in Chicago, Ill., at N 35, Madison Street.

THE

MONTHLY JOURNAL.

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EDITOR'S NOTES.

A WESTERN TOUR.

THE meeting of the Western Conference at Quincy, Ill., has given us an occasion for a rapid survey of some interesting portions of our field.

ANTIOCH COLLEGE.

We spent a Sunday at Antioch College on the way; and there are so many now watching with interest the progress of that institution, that we took especial pains to observe its condition.

The first impression was a very pleasant one, as we overheard a group of students, on their way from a Saturday's excursion, talking about the College in terms of enthusiasm to one who seemed to be a former graduate on a visit to the place. And the pleasant impression was confirmed by all we saw. The prominent element in this impression was the peculiarly homelike character of the institution. This was apparent in the manner in which the professors spoke of the students and the students of the professors, and in the general atmosphere of the College, which one feels, but cannot describe. Among the more communicable illustrations of this homelike character, it

may be mentioned that the principal dormitory is wholly governed by the students who occupy it, and the discipline and order are such that the officers have never had occasion to regret the arrangement.

All that we could learn respecting the *morale* of the College made us feel that it was remarkable. With the gentlest possible restraint, there is almost an exemption from the grosser kinds of disorder which have been commonly associated with college life. The homelike character we have referred to is partly illustrated and partly, perhaps, occasioned by the presence of brothers and sisters of the same family in the institution. There are now seven pairs of brother and sister come from far distant homes; some from Massachusetts, some from Minnesota. The mutually helpful influence of brother and sister on each other when thus away from home had never before occurred to us so forcibly as one of the possible advantages of the Antioch system.

The College is not yet so thoroughly furnished as could be desired with professors and apparatus; but so far as concerns the welfare of the students, we are by no means sure that this lack, as compared with other colleges, is not fully compensated by the extent to which the force at command is made available. The professors are giving their best strength with a lavishness which we should grieve over, were it not that it evidently is rewarded by the results of it as seen in the pupils.

It is gratifying to be able to report an increase in the number of pupils of one-fourth beyond last year. There are now in attendance two hundred, being more than ever before since the brilliant days of Horace Mann's administration.

The American Unitarian Association has, during the past two years, appropriated $1,500 annually to the Col-

lege; partly out of general interest in it, but chiefly in consideration of missionary work done by President Hosmer and Professor J. K. Hosmer in Antioch and in the region round. As we sat in the college chapel on Sunday, and heard Dr. Hosmer preach before a congregation composed of the students and professors, and a considerable number of people from the town, we felt that even if this chapel preaching were all his service the money would be well spent. But, besides this, Dr. Hosmer and Professor Hosmer have preached in very many of the principal towns and cities of Ohio. The Sunday previous to our visit, Dr. Hosmer preached in the town hall at Xenia, and had a congregation of one hundred and forty; and he was to preach there again the Sunday following, at their urgent request.

WILBERFORCE UNIVERSITY.

From the towers of Antioch College can be seen, seven miles distant, across the beautiful country, the more modest buildings of Wilberforce University, belonging to the African Methodist Church. During the last year the aid rendered to this body by our Association was partly in the way of procuring the services of the Professors of Antioch in lecturing at Wilberforce. And we drove thither to see the institution, and to consult with Bishop Payne in regard to the desirableness of continuing this aid, and upon other matters pertaining to our co-operation with him and his church.

The College is pleasantly situated, and the grounds and the plan of the buildings are made on a scale prophetic of a large future; but at present there are everywhere indications of scanty means. It is sad to know besides, that those who, by reason of the similarity of theological views, might have been expected to offer aid to the College, have

not only always withheld such aid, but now that some slight assistance has been given by our Association, certain leaders in the Congregational and Methodist denominations are trying to excite prejudice because of it,— unable to comprehend either how the African Methodists could accept aid from us without compromising their position, or how we could render it without some concealed sectarian design.

Our visit to Wilberforce has made us more than ever satisfied that what we have done there has been well done, and it has made us hope that we may do more. The theory of the institution is this: Bishop Payne, who is the head and soul of it, believes that one very important method of elevating the colored people of the South is by training a class of men and women of their own race, who shall go forth as missionaries among them. Moreover, he believes that the best way of training these missionaries is to take them away from the atmosphere of ignorant caste prejudice which exists in every Southern community, and the evils of which all our teachers at the South have learned to realize; and to keep them, during the four years of their preparation, under the influences of Northern society, and in contact with Northern ideas. And he believes in giving them, not merely narrow professional training, but the most liberal culture which the opportunities will allow. (The very interesting young man who, before Bishop Payne's arrival, conducted us about the building, had just entered his second year; and his exercises this morning were in Xenophon's Anabasis, Hebrew Grammar, and Astronomy.)

With this whole theory we heartily agree; and when it is understood, and when the College shall have become a little more successfully established, it will be less necessary to explain how the co-operation between our church and

theirs can be so cordial, without involving on either side any thing but the single purpose to do the best thing which the present time offers for the elevation of the colored race. Meantime, we hope the liberality of the friends of our Association may make it possible for us to increase the amount of our assistance.

There are now sixty students in attendance at the College, hailing from all parts of the country.

INDIANAPOLIS, IND.

We delayed in Indianapolis long enough to see something of the excellent work of the society there, towards whose establishment this Association has been privileged to contribute. Rev. Mr. Blanchard has been there a year. He preaches in the Academy of Music; and Sunday after Sunday he has, in the morning, a congregation of about 200 or 300, and in the evening from 700 to 800. Owing to the metropolitan character of the city, and the number of strangers from all parts of the State who attend the services, the amount and the extent of influence which is exerted are very great. The success of this movement is exceedingly encouraging.

THE WESTERN CONFERENCE.

We arrived at Quincy too late to hear the opening sermon by Rev. A. D. Mayo. This discourse and the other papers presented during the session of the Conference will be found in the "Christian Register." There and in the "Liberal Christian" will be also somewhat full reports of the various meetings. We shall therefore only give our general impressions.

The attendance, though not so numerous as at some former meetings of the Conference, was large, considering the great distances which must be travelled. Few of those

who were present lived less than 100 miles, and some of them more than 1,000 miles away. We think there are not many interests that would have drawn more people so far.

As to the character of the discussions, it was probably generally agreed that they were less inspiring and agreeable than usual. They seemed to turn upon thorny or uninteresting or difficult topics. But this grappling with rough things, and facing of difficulties, is necessary, if we mean work and not play; and discussions which in one sense are not edifying, are often most truly edifying in its sense of 'building up.' Just as in the progress of a piece of architecture, unsightly piles of brick and mortar and rubbish are inevitable attendants on its growth; so in the rearing of our denominational edifice, we must have other signs than merely pleasant hand-shaking and glowing speech. The morning prayer-meetings and the evening addresses, in the intervals between the business meetings, gave us, as it were, a peep behind the scaffolding, and showed the building and its proportions all right and fair. They evinced by their harmony and warmth that the heart of the denomination is beating true. And we are mistaken if the results do not prove that the whole Conference has served a very great and important use.

One prominent feature of the session was the almost unanimous determination to unify the action of the denomination. This determination was expressed in the following resolutions which were made part of the Constitution of the Conference: —

Resolved, That for greater efficiency of work, and for the general encouragement which comes from the consciousness of mutual sympathy and support, it is desirable to secure as far as possible a perfect unity of action among the churches of our faith.

Resolved, That with a view to this end, this Conference, while

retaining its present organization and functions, except the disbursing of money for missionary work, recommend to the churches in our limits, that all sums raised by them for such work shall be paid into the treasury of the American Unitarian Association; and with the full confidence that the interests of the cause in the West shall, as heretofore, receive the earnest attention of the Executive Board of the American Unitarian Association.

The following resolution proposed by C. H. S. Mixer, Esq., of Chicago, was also passed heartily, bearing upon the immediate action of the churches: —

Resolved, That the Unitarian Churches of the West tender to the American Unitarian Association, and its Secretaries, their heartfelt thanks for their interest so nobly expressed, and the aid so freely given to the work in the West, and that we promise that Association our hearty co-operation; and further, —

Resolved, That it is the sense of this Conference that the annual collection asked on the second Sunday of November of all Unitarian Churches should be faithfully taken.

The generous hospitality of the people of Quincy made the occasion a most agreeable one, and the opportunity given for ministers and laymen from such widely separated homes to meet each other repaid many fold the labor and cost of the attendance.

The reports of the churches were deeply interesting; many of them were presented in a digest prepared by Rev. F. Frothingham. This paper had a peculiar charm from the grace of its style, and it combined with its record of the churches many valuable hints and suggestions. Its conclusion was that, without any heed to the promptings of an enthusiasm that might be kindled by certain tokens of success, the progress had been "quietly hopeful;" that, all success, however, had come from hard, faithful earnest labor; and that such labor will almost anywhere in the West succeed in bringing forth grand results for our cause.

MANAGEMENT OF OUR WESTERN WORK.

In this connection it may be well to explain the manner in which the operations of the Association at the West are conducted. This Association, two years ago, created the office of Western Secretary, — the incumbent of which should give his whole time to the superintendence of the interests of the denomination in that section, receiving the same salary as the General Secretary of the Association. There is also one member of the Executive Committee resident at the West. To these officers the Executive Committee look for counsel; and nothing is done at the West except in co-operation with them and under their approval. In all important cases, moreover, it is expected that they will consult with the Committee of the Western Conference; and many of our appropriations contain a proviso that the work in question shall be "satisfactory to the Committee of the Western Conference, and the Western Committee of this Board."

Of course, the central and final direction is from the office in Boston, because they must regulate the expenditures with a regard to the claims of other portions of their field. The officers at this central office aim also to have a direct knowledge of the work; and in point of fact there are few places with which we have to do where they have not formed personal acquaintance. It is indeed a constant matter of surprise to find in how large a proportion of these places such personal relations have been formed. But, we repeat, although immediate correspondence is held with every place, no action is ever taken except on recommendation of the officers resident at the West.

After Rev. C. A. Staples felt obliged, to the great regret of all, to resign his secretaryship, Rev. C. H. Brigham was appointed in his place, and he is now the Secretary

for the West. Some dissatisfaction was evinced at the meeting of the Conference, because Mr. Brigham's duties at Ann Arbor would prevent him from giving his whole time to the secretaryship, and from keeping his headquarters always at Chicago; and we wish to explain.

1. Mr. Brigham intends to be at Ann Arbor only four months of the year, during the most important season of the college course. The whole balance of the year, except the usual vacation, he will devote exclusively to the work of Secretary.

2. Even while in Ann Arbor, he will conduct all the correspondence, and have the whole superintendence of Western affairs, which can obviously be done nearly as well there as in Chicago. And his office in Chicago will be kept open by some person who may be chosen for the purpose, just as it must be during his absence on missionary tours. In fact, the Secretary must at any rate be away from Chicago a large part of the time, inasmuch as his best work consists in personal visits to churches and posts.

3. The only real occasion for regret, therefore, is that four months are to be deducted from his distinctively missionary labors. And this is partly counterbalanced by this consideration; viz., this period is spent in preaching to a considerable proportion of the thirteen hundred students at the leading University of the West. The position which Mr. Brigham occupies there makes it certain that every one of these thirteen hundred students knows him, and looks upon him with respect. They come from, and after graduation disperse to, all parts of that great country; and the consequence is, that when he goes out as our missionary, he finds everywhere these Ann-Arbor students, who are his heralds and his helpers. In new and busy communities a man's reputation has very much to do

with his getting a hearing; and it is no slight thing that Mr. Brigham will thus be known wherever he goes as one who stands, in point of scholarship and ability and character, eminent among the most distinguished at the great educational centre of the West.

4. There is one other consideration, which, at any other time than just before the second Sunday of November, we might not think it dignified to mention; but which becomes really important in consequence of the necessity for economy in the use of our funds. By the payment of *one salary*, we are really securing the performance of the best part of two of the most important branches of our denominational work.

Rev. Robert Collyer is the Western member of our Committee; and when they shall have more fully matured their plans for action during Mr. Brigham's residence in Ann Arbor, a definite announcement will be made. Meantime, Mr. Brigham's address will be Ann Arbor, Mich.

CHICAGO.

On our return from the Conference we spent Sunday in Chicago, preaching in the Church of the Messiah, and witnessing something of the condition of our cause in that city. It ought to be known for the encouragement of our friends elsewhere, how much the Unitarians of Chicago are doing for our cause. They mean that Chicago shall be in this respect the Boston of the West. Within two years they have raised for church extension (besides all current expenses) $127,000. Mr. Staples' Third Society is already a success, and is building a church to be completed in a few months. And now they are starting a fourth society, having already secured a hall, and having engaged Mr. Charles W. Wendte, recently from the Cambridge Divinity School, to undertake the work of its organization.

We are confident that with such a man as Mr. Wendte for its leader, and with such a spirit as we saw in those who are to co-operate with him, the enterprise will succeed.

Meantime, the Chicago societies declare their purpose of taking part in the November collections for the American Unitarian Association; only stipulating that if their large and necessary expenditures at home (which are truly for the general upbuilding of the cause) make their contributions seem small, it shall not be set down as implying a want of interest.

CENTRAL NEW YORK CONFERENCE.

On our way eastward we were able to attend the meeting of the Central New York Conference, at Canastota. Rarely have we listened to a discussion displaying more marked ability than that which occupied the first afternoon, introduced by Hon. Gerritt Smith.

The whole session of the Conference was exceedingly interesting and helpful. Resolutions were passed expressive of an earnest purpose to co-operate in raising funds for the American Unitarian Association, and the whole spirit of the meeting was inspiriting and full of the best promise to our cause.

The presence of representatives from some places not yet able to be wholly self-dependent, and full of the ardor of those who are struggling and making sacrifices for their faith, helped to give interest to the occasion.

ILION, N.Y.

On the evening following the Conference, some of us went to Ilion, fifty miles distant, to participate in the ordination services of Rev. H. M. Simmons, who has come out of the Baptist ministry to join our Unitarian brotherhood.

Every thing in connection with him and with the Society at Ilion is so full of what gives confidence and hope, that it was a rare privilege to help bid them God speed in the name of the Association.

And so ended our fortnight's trip of nearly three thousand miles.

LIBERAL CHRISTIANITY IN AMERICA.

We reprint from the "Christian Examiner" the following letter of Rev. Dr. Bellows, as containing an able summary of the history and prospects of our denomination: —

Walpole, New Hampshire, U.S.A., July 23, 1869.

To Professor Bruch, Strasburg, Germany:

My dear Professor and Brother in Christ, — I have been waiting to reach my summer retreat in the mountains of New Hampshire, before acknowledging your welcome favor of the 6th May. It has given me great pleasure and instruction, and calls for my warmest gratitude, that you should be kind enough to remember one who enjoyed so *brief* an opportunity of making your acquaintance. The best return I can make for your excellent review of the prospects of Rational Christianity in Europe, is to give you a succinct account of the past and present condition of our cause in America.

Unitarianism, although latent for a half-century before, really began its distinct, separate existence as a branch of the Christian Church in this country, only about the year 1818. About that time, Dr. W. E. Channing began his energetic controversy with the theologians of Andover, the chief seat of American Orthodoxy. The theological dispute which then broke out, developed suddenly and rapidly a vast amount of *un-Trinitarian* and *un-Calvinistic* feeling in the State of *Massachusetts*, — the only part of the country where scholarship had advanced sufficiently to permeate any considerable part of the people with a critical and candid spirit.

It was accordingly in Massachusetts (specially in Boston) that many *Orthodox* churches practically abandoned their old confessions and connections, and allowed themselves to be called Unitarian. For five and twenty years the loosely related body grew rapidly; until, *thinly* scattered over other parts of the country, and *thickly* sowed in Massachusetts alone, it numbered, perhaps, two hundred and fifty churches. There, about 1840, it seemed, unaccountably, to come to a *stand*, and to spread no more. Great expectations had been raised of its growth in cities out of New England, — New York, Philadelphia, Baltimore, and specially in the larger towns of the *West;* but all these hopes were disappointed, and Unitarians began to doubt and distrust their own mission, and specially their power to sustain a great national movement of an ecclesiastical kind.

The truth is, the same upheaval which had separated them from Orthodoxy had all the while unconsciously been straining at the sinews and breaking the dogmatic chains of Orthodox theology and discipline within its own domain; until the old creeds against which Unitarians had violently protested, and out of which they had broken by main strength, had lost so much of their imprisoning power, and their galling weight, that the old reasons for revolution and change of ecclesiastical name and relations no longer existed. The Unitarian Reformation, like the Lutheran, lost head by the latent triumph of its principles. Orthodoxy became so mild, genial, *liberal*, and politic, that people were content to remain under its gentle yoke. Had the present state of opinion in the popular creeds of America been a half-century ago what it is *now*, we should probably never have heard of any Unitarian Church in America.

It is not ecclesiastical liberty for which any portion of the American people is now conspicuously contending; and the whole ground of the Liberal Christian movement is essentially changed. Such has been, for a quarter of a century, the influx of speculative and scientific light, that all the old questions between those who then accepted the Scriptures and a supernatural revelation with equal reverence, — questions concerning the person of Christ and the nature of the Atonement, &c., —

are now utterly lost in the more anxious and serious questions of our own day, touching the existence and providence of a personal God; the possibility of a *verbal* revelation; and the existence of a spiritual and immortal essence in the individual man. These questions, which have left the guardianship of theologians and passed into the hands of educated and thinking people of all nations and classes, have almost wholly superseded our old theological controversies, and made the disputes in which our Unitarian body arose appear trivial and insignificant. Meanwhile, positive and dogmatic faith has become everywhere loose and uncertain. The Christian Church, though flourishing and earnest and active, is working mainly on undogmatic grounds, animated by sentiment, practical usefulness, and the necessity for supplying the people with spiritual ideas and religious forms. Preaching, among educated people of all sects, has become moral and untheological, confining itself to the truths of natural religion, *flavored* with Christian associations, and supported by the example of Christ. Christianity is as dear as ever to the people, but not for the old reasons, or on the old grounds. A majority of Americans are Christians, and connected with Christian churches, and have a most solid and resolute purpose of bringing up their children in the church, without whose influence, restraints, and illumination, they sincerely believe public virtue and freedom would both die. They are, also, disposed to hold on to the old creeds and the old statements; not from any warm attachment to them, or any considerable positive influence derived from them, but simply because they form a protecting crust about a precious, delicate, and volatile essence, which they dread to lose, if the vessel that has hitherto held it should be broken. This fear, more than any attachment to, or even practical influence from, Orthodox dogmas, sustains the large and powerful churches of Orthodox confessions in this country at this time.

But meanwhile, another, and perhaps the most characteristic portion of the American people, — say, a third of our population, — have lost their whole interest in dogmatic Christianity, in religious institutions, in forms of faith, and modes of worship.

They are usually not active and open railers at Christian faith and its ministers, but real indifferents, and utter neglecters of all organized religion. Yet it could not be said that they are specially loose in morals, wanting in public spirit, or in any way degraded. On the contrary, they are often the largest readers, the most active philanthropists, the best citizens. And, at the present moment, there is a strife between two classes of Liberals: first, the class that ignores Christianity as an ecclesiasticism or a dogma, and is really going back to natural religion for its warrant and base of operations; and, second, the Liberal *Christians*, who maintain the continuity of the Church, under all its reforms and restatements. Which of them shall get possession of this detached and free thinking body of our people, and organize them either into free religious associations, or into Christian churches?

Our Unitarian body has furnished the leaders of both these movements. Theodore Parker, whose disciples have gone much beyond their leader, must be considered as the head of the *Free Religious* movement; while Dr. Channing is the real founder and inspirer of the *Liberal Christian* movement. Previous to his day, the type of Liberal Christianity in America was English Unitarianism, with Priestley and Belsham for its expositors. This was just as critical, exegetical, and literal as Orthodoxy itself, and had all its weaknesses and want of adaptation to the new times, without its grim and passionate vigor. It was confined to a select class of scholars and refined people, and had no popular power in it. It survives; but, like an annuity for one life, will die with the generation now going off the stage, or certainly with the next. With Channing, the Unitarian body seemed first to receive "the Holy Spirit"! A living and present God, an immanent Deity, poured his inspiration into our cold and formal system, and lifted us above the dominion of the letter, and the freezing atmosphere of a negative and critical temper. It cannot be denied that Dr. Channing's influence largely contributed to the making of such men as Parker, Emerson, and their successors, and that his own spirit and direction were logically unfavorable to church institutions. He was really a mystic and a solitary soul, appre-

ciating very imperfectly the solidarity of the humanity of whose individual representatives he was such a reverential lover and eulogist. It is only fair to add that the largest part of the aspiring young men of highest ability who have sprung up in our ranks since Parker's day, have been more distinguished for their free-thinking and rationalism, than for their faith in the Liberal Christian *Church*. They have been markedly disorganizers and disintegrators of all theological systems and institutions, and seem now to be of the opinion that something *better* than the Christian Church is about to take its place. And yet those of this school who were bred in the ministry have commonly found themselves held in it, by motives of habit and attachment, and by the difficulty of creating any new organizations with which to further their own earnest opinions. There are, perhaps, few of our ministers whose names are known beyond their parishes, who have not been at one time or another decidedly touched with Rationalism; while hardly any representatives of Liberal Christian ecclesiasticism have understood themselves well enough to take a decided stand in favor of continuing the Unitarian body, as one in which liberty of thought and theological progress were to be united with positive faith not only in *Christ*, but in the *Christian Church*.

It is this fact which renders so remarkable the present revival of our *denominational life*, as a Unitarian Christian Church. The *Unitarian Church* in America, having bequeathed its spirit to the free religionists, or Mr. Parker's school, was pronounced dying, if not dead. Its best and most grateful friends were constantly muttering its requiem and anticipating its funeral service. Ten years ago, its most intelligent disciples were saying, "It may last out our time." Orthodoxy was justified in saying that it was in a state of seeming decay. Our theological students had fallen off, our missionary spirit declined. Episcopacy, Catholicism, and Congregational Orthodoxy were running off with our devouter disciples. We were rapidly losing ground. We no longer dared to call Harvard College a Unitarian college, and at several elections of president the courage of nominating an active Unitarian minister failed. Our men of wealth ceased to leave bequests for de-

nominational purposes. It became the fashion among our rich Unitarians to patronize Orthodox institutions with one hand, if not both, while our own colleges were left to suffer.

Something has brought this retrograde movement not merely to a halt, but has converted it to a "forward march!" Within five years, or more particularly since our late war, Unitarianism in its church form, as a Liberal Christian ecclesiasticism, has taken up a wonderful courage, assumed new vigor, rallied a new set of disciples, emboldened many of its lukewarm friends of days gone by, and begun to found churches in new territories, while putting out vigorous shoots within its old ground.

The reasons for this are not far to seek. The war, with earthquake power, shook the whole basis of popular superstitions, and made a new settlement both necessary and easy. Such a mighty wrench as the tearing of slavery out of our vitals brought with it many other rooted prejudices. It accustomed the people to new ideas and great changes; set them a thinking; made them very suspicious of mere *use and wont;* revealed them to themselves; and taught thousands, in hospitals and battle-fields, to see the difference between essence and form, spirit and letter, dogmas and faith. The effect on the Orthodox communions was something truly tremendous! It will be impossible for one generation to exercise much clerical guidance or priestly restraint over the American people. They have begun in all denominations to have a strong lay competition for the teaching function. Books attacking the extravagancies of Orthodoxy are immensely popular. Mrs. Stowe's and Miss Beecher's writings, and now Miss Phelps, of Andover (in a little book called "The Gates Ajar," of amazing circulation), are really scattering all the old dogmas, and giving the freest wing to speculation. The whole religious mind of America is therefore *in motion*, and it is comparatively easy to *guide* what is *moving*. Our influence was small, when there was a dead-weight of passive resistance to meet; and we nearly died of the indifference we encountered. But now that the public ear is open, and that Orthodox leaders are free-thinkers and free-talkers, it begins to be seen that, if *reason* is to be

carried into religion, those who carry it there with most vigor and candor and success have the best right to be heard, and that Unitarians are no more to be dreaded than Orthodox Rationalists. Indeed, it may be truly said, that the boldest preachers now before the American people, and the most revolutionary (in fact, though not in principle), are in the *Orthodox* ranks. There is, so far as they choose to avail themselves of it, about as much freedom of opinion there as among us. And nothing separates a considerable portion of the Orthodox clergy of all denominations from our own, except custom and a prudent regard to appearances. I have heard a leading Orthodox clergyman and professor avow the opinion, that if the early Unitarians in Massachusetts, instead of acknowledging themselves heretics towards the popular creed, had only claimed to be *more Orthodox*, they would by this time have carried the whole state over to their own way of thinking! In places where Orthodoxy is most liberal and enlightened, avowed and organized Unitarianism finds its own existence hardest to maintain. Dr. Bushnell by his courageous dealing with Orthodox dogmas, and his rational exposition of the Trinitarian creed, has made it impossible hitherto to sustain a successful Unitarian church in Hartford, Conn., where he has lived and reigned for nearly forty years. Mr. Beecher, by his admirable liberalism under the Orthodox banner, has made a mild creed, with all the advantages of the old associations and the prestige of Puritan antecedents, and with most of the rights and privileges of the Unitarian body, possible to thousands who eagerly read his weekly sermons now regularly published in many thousand copies, and adopt his elastic, indefinite, and mongrel creed. By means of his powerful personality, the Orthodoxy of America is unconsciously passing over, — as on a bridge, beneath which runs a river, hidden by night, — from the old domain of a restrictive, police-guarded, light-fearing, and submissive dogmatic faith, of which sacramental mysteries and theological contradictions were the characteristic features, — to the new territory of practical Christian faith, where thought is free, reason honored, and light welcomed, and where the people are invited to judge for themselves, and from

their own immediate experience, and to test, by all known and demonstrated truth in other departments of thought, what is true, credible, essential in theological statements and Christian doctrine. There is, probably, no man living, who from his pulpit exerts as wide and decisive an influence as Mr. Beecher; and it is hard to say, whether he has prolonged or shortened the nominal ascendency of Orthodoxy! By holding on to its catch-words, and being able without insincerity to profess some of its most characteristic dogmas, such as the Deity of Christ and the mysterious efficacy of his death, while rationalizing in the most unqualified way, and avowing the broadest and most liberal ideas, he has reconciled millions to Orthodox organizations and confessions, who might have been repelled, had not such a free interpreter of those creeds occupied in popular eyes the leading place in their church or party. On the other hand, he has undermined Orthodox dogmas and creeds so extensively by his free thinking and bold speech, his irresistible common sense and practical administration of religion, that hardly more than its appearance and shell remains in the minds of his disciples. It does not change the fact that they do not always or commonly know it, or that they might angrily and resolutely deny it.

The influence of Mr. Beecher in secularizing religion and the pulpit has increased the tendency, which the slavery and temperance questions had first provoked, to make political and social reforms legitimate topics of religious and Sunday discussion. The effect has been to mingle theological and practical ideas; to remove the barriers between the laity and the clergy; to create a popular tribunal for faith; to precipitate the ministry into the world, and to draw the people into the church. The most popular and influential ministers in America are as well known on the platform and in the lyceum as in the pulpit. They commonly repudiate clerical dress and manners; mix freely in ordinary society, and value themselves as men and citizens quite as much as in being ministers. On the other hand, laymen are taking up what were long supposed to be ministerial functions. Extensive organizations exist known as Young Men's Christian Associations, whose objects are

religious, though practical and not theological, in which clerical influence is not only subordinate, but usually somewhat carefully disowned, and through which the common-sense theology born of American experience is rapidly creeping into the Orthodox churches. It is true these Young Men's Christian Associations make occasional stands against avowed forms of Liberal Christianity; and their delegates in council at Portland, Me., have just now, under clerical inspiration, proclaimed a platform studiously and offensively exclusive of Unitarian fellowship upon equal terms. But the very necessity of such a declaration clearly enough shows the irresistible tendency to a practical union in faith and work of so-called Orthodox and so-called Liberal Christians. And if young Orthodox laymen may repudiate, they may also another year acknowledge and even encourage, fellowship with Unitarians. There can be no doubt that the action at Portland was highly favorable to the prospects of Liberal Christianity. Every thing that emphasizes lay influence is so; for lay influence in the Church in America is directly or indirectly liberal influence against Orthodoxy, and in favor of an uncreeded Christianity. The present struggle of the Methodists for lay representation in their church counsels, which is sure to succeed, is the inevitable liberalizing of their ecclesiastical methods and creeds; while the effort of the Episcopalians to procure a revision of their prayer-book points in the same direction.

I have thus far endeavored to explain the influence of the war, and of American life in earnest times, upon the amelioration of theological opinion, and the prevalence of a mild and charitable, a rational and liberal faith, under Orthodox names and organizations. And you will think, perhaps, that this simply indicates a continued diminution of the necessity for any formal organization of Liberal Christianity as such, and a probable supplanting of the ecclesiastical function of the Unitarian Church. If the old established sects modify their creeds and discipline to meet public sentiment, what chances have new ones, or what necessity? None, it might have been said, ten years ago. And yet, although the tendencies of Orthodoxy are growing more liberal all the while, Liberal Chris-

tianity as such, as a church and an organization, has taken a fresh start, and is becoming an earnest, a missionary, and a progressive body. And the reason is this. The era of *indifference to opinions is slowly passing away*. Erroneous and irrational statements of Christian faith are borne with for a long time, when free and rational interpretations of them are admitted. So much comfort and relief is found in this liberty of interpretation, and the cessation of clerical tyranny and ecclesiastical discipline, that nobody cares for a long time for the severity of the symbols themselves; and they stand unrepealed, and even reverenced as relics. But the time comes, when the inconsistency between creeds and the real views of those who profess them becomes offensive to candor, courage, and the sense of fitness and truth; when the value of old associations diminishes, and the importance of fresh and clear statements begins to reappear; when a large class of persons have not only got clear of their old dogmatic faith, but begin to realize a repugnance to it, and to enjoy and demand a distinct repudiation of it, and a new beginning on wholly distinct and plain grounds and statements. It is not the old and born Unitarians who are best able to realize this want, nor is the old ground of Unitarianism the best field to illustrate it in. We begin to find our best missionaries in the Unitarian body to be men who come over to us from Orthodox churches, ministers converted to our faith, and with a sense we who were born in the faith do not possess, of the extreme value of a definite and even aggressive liberal creed. And we are discovering, in the newer and fresher parts of the country, — the more characteristic America, — a welcome for a definite liberalism, which shows us that, with one or two generations, the influence of the old creeds dies out upon our new soil, and all attaching associations decline. Not only is the soil left free for a new plant, but the American sense of the value of institutions comes in to demand that a free and rational spirit of faith shall take on a positive and instituted form, and that Christian churches shall exist, which, in an open and definite way, organize the large liberal ideas and hopes and belief of

the people. This tendency, though not fully developed, is now clearly indicated.

The Christian instincts and spiritual affections and aspirations of the American people, in the more enlightened and liberal communities, have not yet become fully accustomed to the new soil and new climate and new culture into which they have been transplanted. Long accustomed to an artificial shelter, trained upon the trellises of fixed dogmas, and tended by official authority, it is easy to see how long it has taken them to strike root in the exposures of the open air of religious liberty, without the support of established creeds and the guiding hand of an authoritative priesthood. But the native vigor of the plant of faith is beginning to triumph over its disadvantages. Deprived of its artificial supports, religious faith is beginning to feel and assert its natural strength. The Christianity in the blood and souls of the people, and which many had come to think had its sole existence in certain now discarded opinions and traditions, is proving its independent spiritual life by putting forth fresh shoots from the root which criticism and free thought had cut down to the stump. Natural religion, as it grows, discovers itself in a clearer and nobler form in Christianity, and drops the dangerous error, that nature and grace, reason and revelation, the human soul and Christ Jesus, are in antagonism to each other. Some of the liberals, by study of history and of other religions, and more still by experience, have learned that religion is necessarily a social principle; that it must have a *cultus;* and that religious forms and times and seasons, sacred days and sacred books, and persons exclusively devoted to its service, are indispensable to its uses and its nature. A certain wholesome reaction in favor of ecclesiasticism is manifest in all Christendom, and almost strictly in proportion to the dogmatic decay which exists. The increasing splendor of the Roman-Catholic worship, and the attractions of that Church for Protestants, especially in Great Britain and America, is one evidence of men's strong craving for external worship. The astonishing growth of ritualism in the English Church, and her American daughter; the reaction of Lutheranism in Germany, under Hengstenberg's

leadership; the inclination towards a more liturgical form of worship in all the orthodox sects, with the enrichment in color and architectural decoration of the church edifices of all denominations, and the taste for more artistic music in church choirs, — all these things prove the irrepressible yearning of the religious mind of our age for visible and incorporated church institutions. Comte's well-known self-evolved ritualism, with more than the formalism and technicalities of Romanism, shows that even atheism is not free from religious necessities and the forms of worship. The free religionists in America, when not of Quaker origin, are not without their own tendencies to ritualism. It is hatred and dread of Romanism which has alone kept Protestantism so bare of visible symbols for two centuries. With the decay of papal power and the disappearance of priestly domination, ritualism must revive, and Christian worship everywhere grow truer to human tastes and wants.

It is not too much to say, that, amid all these blind and unconscious tendencies, the only church in America that has studied the past and the future, that lives from its thought and knowledge, that consciously represents the freest and yet most religious tendencies of the age, is the Unitarian Church. It has the happy fortune of seeing its purely critical, negative, and destructive period, a quarter of a century behind it. What are new and alarming questions to other Christian sects, it has long ago disposed of and survived all their peril. It alone is wonted to the climate of absolute freedom. It has lived through drought and winter. Feeble as it is, it has passed through and outlived all the diseases which attack new religious developments, the moral and spiritual mildew and worm and blight.. Fear, hatred, persecution, indifference, social ostracism, spiritual horror, ecclesiastical censure, all that time-established Orthodoxy could do to annihilate it, it has done; and, however injurious or obstructive to its rapid growth, it has not killed it. Self-criticism, self-distrust, extravagance, and idealism, unpractical methods, and theories pushed to extremes, — the more dangerous foes to its life, — have proved no more fatal. The practical secession of many of its own

disciples into what is called sometimes naturalism, and sometimes free religion, — its later and still more perilous enemy, — has not destroyed it, although it has been near seeming death under this affliction. But, with all these trials and drawbacks, the Unitarian Church not only lives, but begins to grow; grows where it would not grow for half a century; springs up spontaneously in new communities; increases in its old fields; takes on an active missionary spirit; is getting practical and earnest in its methods; begins to busy itself with settling Christian forms and usages upon its own foundations; honors its own name; is writing new commentaries or making new translations of the Scriptures, and preparing Sunday-school books and catechisms for its children; extending its scheme of theological education and recruiting new men to its ministry; draws the free men from other pulpits to its own; raises five times the sum it used to do five years ago for strictly denominational purposes; and circulates its literature with success not only among its own people, but more or less among the clergy and laity of Orthodox Christendom. Unitarianism distinctly recognizing itself as Christianity, and determined to maintain its historic antecedents, and to live from the gospel root, is every day clearing away the obscurities and doubts and fears that long enveloped it. Above all, it is slowly obtaining a Christology of its own, and a systematic theology, which will furnish lucid, definite, and tenable opinions to those who know that religious sentiment cannot for more than one generation live divorced from religious opinion, and that the momentary, fashionable cry against dogma and creed, is certain to discover its own weakness the moment satisfactory dogmas and creeds come to invite the human mind and heart to their coveted embrace and repose.

It may even be said that although the free religious movement, which since Mr. Parker's day has been always ultimating itself, is now more distinctly and separately organized, and in hands more vigorous and gifted than it is ever likely to find itself again, yet its own candid leaders are not over-much encouraged with their prospects. Its earnest and gifted leader, judging from his writings, does not himself seem to believe in

the possibility of organizing for any work, or building up any institutional body upon the simple foundation of the love and pursuit of moral and spiritual truth. Without a dogmatic foundation, either implied or professed, institutions of any kind are impossible. Accordingly and wisely, the honest men who have gone back to natural religion or further still, but yet have this vocation of public teachers, are rapidly discovering that, while eloquent individuals here and there may hold personal followers about them during their own lives, churches and congregations wither and die, when denied a Christian foundation and creed, implied in symbols, if not written in words; understood, if not expressed. I may be sanguine in my hopes, or purblind in my perceptions, but I believe that Rationalism openly divorced from Christianity can no more thrive in America than pure Deism or open Atheism; that whatever seeming success, and it has been alarmingly great, has hitherto attended the theistic party in the Liberal body, has been due to the Christian education and flavor of those who have led it, or to their identification with certain other noble reforms, popular and captivating in their spirit and direction. A theism denying Christianity and abandoning its traditions and usages, no abilities and no personal worth and purity among its representatives and advocates have yet shown themselves able to root in the American mind. And I believe that the tendency has reached its climax, and is already on the decline. With the whole force of the Unitarian body thrown into the Christian branch, I am confident that in five years it will throw off all that cannot be absorbed, and without violating its own free principles. There seems to be a glorious future before the American Unitarian Church. I might tell you how large the percentage of growth has been within five years; how great the promise in the North-west; how rapid the increase in our sales of denominational books; how insatiable the demand for able and earnest ministers; how active our laity and our women; how successful our local conferences; and how promising our national conference. But all this you will learn better from the "Monthly Journal," which I rejoice to learn you receive regularly. I have already abused your

patience with this long letter. Nothing but the desire to put you in complete sympathy with American Unitarianism could excuse it. Rejoicing in all you say of our prospects in Europe, I offer you the expression of my fraternal love, and am, in the bonds of the gospel,

Your obliged friend and brother,

HENRY W. BELLOWS.

"THE LORD WAS NOT IN THE WIND."—1 Kings xix. 11.

Sermon delivered in Somerville, Sept. 12. By REV. H. H. BARBER.

POWER alone is a very imperfect manifestation of God. The old religions, and the practical religion of many at this day, are one-sided and erroneous, because their conceptions of God have been derived mainly from the exceptional displays of destructive power in the phenomena of nature, where least of all the character of God is seen.

The blue eyes of these fringed gentians reveal more of God to me than all the wrecks the tornado scatters in its path. The last gives me only power, and power not in its orderly exercise, as in the movements of the heavenly bodies, but in destructive and terrific grandeur, apparently rioting in mischief, and delighting to lay waste the useful structures of human industry and genius, and the benignant and beautiful growths of the field and the forest.

Apparently, I say, it is power in the malicious hands of demons. To our senses, God is not in it; or rather the God it reveals is a God to be dreaded and propitiated.

We know, indeed, that this aspect of wrath is only in appearance; that the tempest which unroofs our buildings, and uproots our trees, is only a portion of this life-giving atmosphere going on some beneficent errand in a hurry; only trampling here and

there a spot beneath its flying feet, that it may the sooner carry comfort and deliverance to broad tracts peopled with myriads of lives. We know that there is no malignity in its pitiless raging, and that its destructive aspects, on any comprehensive view, are entirely incidental and even insignificant as compared with the broad sweep of its beneficent agencies. So science with its broader vision corrects the testimony of immediate sense, and restores faith in the divine Benignity that superintends even the tempest, and rides upon the storm. Science helps the prophet now to feel that the Lord was in the wind, and yet not like the wind in its immediate aspects, wrathful, pitiless, destructive. It helps to harmonize the lessons of the tempest with the still small voice, speaking divine care and divine instruction.

All this science helps us to believe; but it helps no one to a complete understanding of how infinite goodness can consist with the terrible facts which sometimes confront us. It helps few, probably, to a perfect faith. Even Humboldt, it is said, thought the earthquake which destroyed Lisbon, and which greatly impressed him when he read of it in his youth, to be utterly inconsistent with providential goodness; though science may, and probably will, go far enough sometime to be as sure that earthquakes are as necessary to the proper building-up of the world, as it is sure now that last Wednesday's gale was necessary for the proper clarifying and equilibrium of the atmosphere.

Science does not, and never can, answer the question as to why so much local disaster, and the suffering of individuals, should exist in a universe created and ordered by infinite wisdom and goodness. The natural impression which these create is of discord and darkness. We naturally say the Lord is not in the wind, the Lord is not in the earthquake; or if in them, then not such a God as we can love and trust.

This last, indeed, is the principal danger, that men will judge of God from the exceptional, the terrific, and destructive aspects of nature and life. So impressed and startled are they by the disastrous and violent epochs of their existence, that they conceive God to be specially present and manifest in these. Jupiter is the thunderer. God is supposed to be full of the spirit of the

tempest, — stern, vindictive, unyielding. So an immense deal of false religion has been born. All heathen systems are full of it. Judaism did not escape. Its Jehovah is the God of hosts, the Judge, the Avenger. But mingled with Judaism is a nobler and gentler spirit which rises to complete supremacy in Christianity, and, before science and beyond science, puts perfect goodness in the throne of universal power. This better spirit of a diviner faith dwells on the prevailing order and not on the apparent discords of nature, and finds the character of God portrayed, not in disasters and tumults and tempests, but in the glory the heavens declare, — the rejoicing sun, the moon and the stars, divinely ordained to suggest to the mind of man the God who is mindful also of him: the earth is full of his riches, and shining with his beauty. The sweet influences of the Pleiades prevail against the havoc of the winds from the four quarters of the heavens, and the bands of Orion teach a faith in immutable order beyond the power of all pestilences and sudden calamities to overturn. The best spirit of Hebrew saints and prophets turned away from a God whose power was symbolized by warfare and storms, and a rain of fire and brimstone, to a God whose goodness shone in the beauty and beneficence expressed in nature's commoner and more cheerful aspects.

The text is in part a case in point. God was not revealed to Elijah in the wind, the earthquake, or the lightning, but in the silence which succeeded. God was not in the wind, not manifestly there. That was not the voice in which God spoke most plainly. The voice of the storm was not so divine as the silence of his soul.

The tendency to see God in the wind and the earthquake — in disaster and sudden calamity — alone, or mainly even, is essentially a heathen tendency. It is allied to that form of fetichism which worships the most hideous and horrible objects. The soul which takes counsel of its fears, its terrors, its moments of weakness and darkness, will have a low and mainly false view of God and life and destiny. This is the bondage that Christ came to deliver men from, to reveal a perfect love which should cast out all fear. His teachings give us God, pictured in

the orderly and beneficent aspects of nature, — the surpassing lilies, and the unproviding fowls, the rain and the sunshine falling on the evil and the good. The heavenly Father is in these, is revealed in them, is known through their bounty and blessing; and as for the whirlwind, the earthquake, and the fire, the exceptional and violent and disastrous things in our existence, God is not in them so manifestly, — not in them at all as they appear to us, stern and harsh and unpitying, only in them to turn them to blessing, in the larger sweep of that parental providence, which makes the destructive winds the messengers of a broader bounty, and the lightnings the swift carriers of higher blessings.

So in the mind of Christ we find faith in the universal benignity, of which science is coming to see more and more, yet can never see but in part, save when it sees through a loving and trustful soul.

These considerations are of practical importance, chiefly because, despite the Christian idea of God, there is much of the heathen tendency prevalent, that sees him in the wind and the earthquake, and fails to recognize him in the still small voice. Calamity and disaster are often thought to be providential by those who have had a lifetime of blessings without thinking of them at all as manifesting the character of God. And so religion is invested with gloom, and God's character is darkened by trying to read him in the darkness of his mysteries, instead of the glory of his constant working and the beneficence of his daily bounty. It is the mistake of Calvinism that it has drawn its doctrine of God and its estimate of life very largely from the exceptional and abnormal aspects of existence. It studies God in his mysteries, more than in his plain revealings. It brings its figures from the tempestuous aspects of nature, instead of the sunny and benignant ones that are so much more familiar and common. God in the flowers and sunshine is rose-water theology. God thundering in the heavens, destroying in the tempest, overwhelming with fiery destruction, is dwelt upon as more orthodox, and safer to contemplate. Even Mrs. Stowe, who has very little sympathy with Calvinism, says that nature is

a Calvinist. The Old-Testament idea — rather let us say the heathen idea, of which the Old-Testament is not wholly free — of God in the wind and the earthquake has been so long presented to her as emblematic of God, that she sees him in its stern aspects, and not in its general benignity. Nature is a Calvinist only to Calvinists. It is true that it is not a full revelation of God. It says very little of forgiveness and restoring help to the fallen. Though benignant, its lessons are of law. There are some things about God that can only be suggested out of a loving and pitying human soul. But the teachings of nature are of wonderful benignity and universal care, and prepare us to believe when the soul that speaks out of the full consciousness of God tells us that he watches the sparrow when it falls, and seeks the prodigal when he strays. For this soul that so interprets God is itself created by him, and cannot be better or diviner, more merciful or more tender, than the creative soul which out of itself has brought it forth.

Let us not say, then, that God was in the wind, laying waste and destroying; let us not think of him as like the destructive energy, which for benignant purposes, as even science hints to us, can be unloosed along our shores. That, at most, tells us of power; and the connecting-rod that joins it to the great force of universal order and universal love is hard to see. But where that order and that love shine in daily beauty, and in constant goodness in the myriad forms of wise arrangement and progressive plans, let us study God in these. You would not judge your friend by the one thing you could not understand, while the whole tenor and current of his life was forgotten. Do not walk unimpressed and godless through all the glory of the shining summer to find your God at last set forth in a tempest. Do not let the sun rise and set in brightness for a lifetime, and say that it teaches nothing, and then ask what God means, when for a few minutes its disk gathers blackness and hides itself in gloom. I would think of the laws of nature when the storm comes, to strengthen myself by the conviction that there is somehow benignity behind it; but in the sunshine I would not think of the laws of nature, but see the smile of God himself. And

the sunshine so prevails in all our lives, and somehow so certifies itself to us as the closer type and the surer symbol of the divine character; the blue heavens so close us in with suggestions of insphering protectiveness; and the stars so move on with calm, benignant strength in the monitions of their silent march, — that the storm when it comes cannot change to our souls the face that is veiled to our eyes, nor the noise of the tempest drown the "still small voice" that tells of overruling goodness and love, that abides through all.

THE SCOPE AND PURPOSE OF THE CHRISTIAN CHURCH.

BY J. F. LOVERING, CONCORD, N.H.

I DO not mean by the Christian Church any sect or denomination, — such may form part of its membership, just as every man is a constituent of humanity. But by the Christian Church I mean that broad catholicity of faith, which, founded upon the grand truths and principles of Christianity, embraces humanity within the terms of its fellowship. It has a place for the Roman Catholic, and for the Protestant, and for all those differences of administration, which, however pronounced, have the one unifying spirit permeating them.

I think this is legitimate, — from analogy, and from the nature of the thing itself. From analogy because the part is always included in the whole. This man claims the valley, and this the mountain pastures. Here a community encamps upon the plain, and builds up the structure of its civil life, frames its laws, and determines for itself its social customs. Here another finds its houses amid the hills, breathes a mountain air, tracks its life through the snows, grows hardy and strong by constant wrestling with the forces of nature. But all belong to the one great family of humanity. Each feels the throb of human impulse which the other awakens. All unite to carry forward those majestic pur-

poses which make the life of the race grow broader and richer, even as the river gains in volume as it nears the sea.

Nature is a universal term in the world of matter, even as humanity is for the world of man. We cannot shut it up in any pasture or garden-lot. It is wider than our prairies, deeper than our seas, and its height is not to be measured by the altitude of mountains.

Is it not legitimate to say that the faith springing from the great heart of Him who made nature what it is, and who designed it to be for the elevation and blessing of humanity, could not be, and was not, given into the custody of any circumscribed sect? The Christian Church is not bounded by any theological wire fence, or stone wall of creed, or hedge-mark of councils and decrees. It cannot be in the nature of things. Truth has no country: it is cosmopolitan, — native of the universe. And Christianity, as the truth of the spiritual economy of God, must be coextensive with spiritual needs. Truth has no race or sex; it belongs to humanity everywhere; it is the common inheritance and promise of all. And so far as the Christian Church represents that truth, expresses that truth, stands as the august and authoritative and visible form of that truth, it must be broad enough to fit the universal condition of humanity, as well as the special needs of the individual. It must be equal to the poverty of all, great or small, even as the rains of heaven fill the cup of the violet, and the reservoir of the lakes, the brooks that run through our meadows, and the Amazons emptying their wealth into the seas.

With such an understanding of the general scope and purpose of the Christian Church, let us attend to a very brief statement of such scope and purpose in certain prominent directions.

It is one purpose of the Christian Church to encourage *thought;* and to do this in accordance with the genius of truth, the scope of its intellectual activity must include whatever may legitimately become the subject of thought. This is by no means to teach that the Christian religion is a system of natural physics, or of civil polity, or of any of the great philosophic and economic studies which claim the attention of the best minds. But it does welcome the results of such studies as its allies;

it does embrace the work they may accomplish, as valuable in furthering its interests. And whatever the superstition of darker ages may have taught, whatever the latent superstition of the popular faiths to-day may teach, the pursuit of science, of literature, of mechanics, is not antagonistic to the spirit of the true Christian Church. One truth does not abrogate or adjourn another truth. The truth here is the ally of the truth there. And as we read the lettering of God's book, — God's whole book, — we find that man and nature are volumes of his wisdom, just as truly as Holy Scripture itself.

The time was when science was held to be godless; when the man who devoted himself to its pursuit was regarded as little better than an atheist. Now the man of science is esteemed curator of truth. He stands with magic wand — even the wand of intellect — to introduce us into the knowledge of the wonderful mysteries and revelations which environ us. He

> "Finds tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing."

He sets it down, in the eloquent language of Mr. Alison, that "Science, in erecting a monument to herself, has, at the same time, erected an altar to the Deity."

There was a time when literature was tabooed. And the superstition has not altogether faded away, which sets a premium on ignorance. On ignorance, I mean, so far as all religious and spiritual affairs are concerned. To be sure we have made large advance, but the need of progress has not disappeared. The Christian Church, to be true to its truth, must invite in literature the truth it is commissioned to convey. In the fifteenth century, learning was so despised, that a monk in his pulpit said, "A new language has been discovered, which is called Greek. It must be carefully avoided. This language is the mother of all heresies. I see in the hands of many a book written in that tongue: it is called the New Testament. It is a book full of briers and vipers. As for Hebrew, those who learn it immediately become Jews." Such a sentiment may provoke a smile; and yet do we not find some spirit similar in our social life, — in the scant courtesy given those who toil over the printed page,

or set down, with pen and ink, the results of careful and laborious thought? We are growing into a better wisdom: we shall not have it in its abounding fulness till intellect has its complete stature, and religion adorns it, and consecrates it.

Kindred remarks might be made as to philosophy, which has been denounced bitterly by the sects in the Church, only to prove itself more and more able to vindicate the grand truths of the Church, which the sects had ignored or distorted to the purposes of their base ambition, and denominational pride.

Our conclusion is a just one, then, that the scope and purpose of the Christian Church, so far as intellect is concerned, are to encourage the utmost liberty of thought. The conclusions of science, the researches of literature, the nice analysis and reconstructions of philosophy, all help on the truth, on whose principles Christianity builds itself up.

It follows inevitably, from any such conviction as this, that the Christian Church must, in its scope and purpose, encourage reform. New ideas awaken new forces, and demand new activity. You cannot put into social life the ideas which are current to-day, and expect the method and life of a century ago. I would not cease to reverence the past. I would not forget its bravery and devotion; but I insist that the Church shall not believe in a past inspiration merely, whether that inspiration expressed itself in prophet or saint or martyr. They have served the world, — they do serve the world. But the Church that looks back only to brood over the past forgets its true mission, or does not know it. The Church must study the living views of to-day, and make advance to the realization of the great ideas which shine upon the bosom of the future like stars, that invite us to another morning more glorious than any that has arisen.

This advance is needed, and I think the Christian Church is making it; where it is not, it is unfaithful to its possibility, untrue to itself. I am sure that the sect which robes itself in a pompous ceremonial, and burns the candles which centuries ago lighted up the caverns where fugitives had fled for safety, has only put on its grave-clothes, and lighted its way to an open tomb. Great advance has been made in other directions. All material

resources are being developed: the hands of our rivers turn the wheels of multiplied factories; commerce spreads its white wings on every sea; agriculture has its colleges, and plants our fields no longer by guess work. All the arts of life have been wonderfully developed. And if the Christian Church would not deny its birthright, if it would not deny the oracles of the heavens, and, like a ship without chart or compass, lie stranded on the shore, a wrecked and worthless hull, it must use what God has given it, — it must itself be living and aspiring. I know there are doubters and wiseacres, who tell us not to meddle with reform anywhere; that at any rate religion has nothing to do with it. But the same persons have all that is good and gracious in their lives, because of reforms that have been in State and Church. And it is mainly because we are not quite sure of success, that we hesitate in the present. A very good illustration of the temper of mind that dwells on success, condemns at a safe distance, and approves when the inevitable is near at hand, is given in the language in which the Paris "Moniteur" chronicled the progress of Napoleon I., after his escape from Elba, the succeeding epithets occurring in succeeding editions of the paper: The "anthropophagist" has escaped; the "Corsican ogre" has landed; the "tiger" is coming; the "monster" has slept at Grenoble; the "tyrant" has arrived at Lyons; the "usurper" has been seen in the environs of Paris; "Bonaparte" advances towards, but will never enter the capital; "Napoleon" will be under our ramparts to-morrow; the "Emperor" has arrived at Fontainebleau; and lastly, "His Imperial Majesty" entered the Tuileries on the 21st of March, "in the midst of his faithful subjects."

Something similar to this might be said of every truth the world to-day holds dear. At first we say of "good," thou art our "evil:" we will not be disturbed. But when the good and the true will not be denied, — when they rise with the steady progress and abounding light of the morning sun, — then the darkness disappears, we rejoice in the light as if it had come at our bidding.

Such conception of what should enter into the scope and purpose of the Christian Church gives it no mean work to

perform. It is a great labor that seeks the intellectual advancement and social reformation of mankind; which knows no distinction of race or color or sex; which welcomes with a large hospitality white and black, — the Chinaman, the negro, the European, of every complexion or caste — to the rights and duties of the broadest and most useful life; which says to man and woman, Stand together on the level platform of equality, no longer lord and vassal, but copartners in the grand and noble work of pure and holy living. These things are not now, but they shall be. There is no failure to the truth. It has God for its ally, and will some day stand with the crown of victory upon its head.

But let us not, in our desire to emphasize the general scope and purpose of the true Christian Church, forget the relations it sustains to the individual. The Christian Church must encourage devotion. It must awaken us to the truth that God is not a fact away off from us, but a living present reality, — that here and now the pulses of our being are fed from his divine presence; that here and now we may enter into communion with him; that here and now the flash of the divine sympathy for all our needs and longings may thrill our souls; that here and now, by prayer and devout aspiration, we may find our truest and best self by giving ourselves, with complete self-abnegation, to him.

Such devotion will lead us to that which the genius of the Christian Church should especially encourage; that is, *life*, — the life that is permeated throughout with the Christ-spirit, which answers to the appeal our natures are ever making upon us for the largest appropriation of the grace and mercy of God, that so our capacity for spiritual development may be satisfied, and the growth of our souls lift us up into likeness to Jesus Christ. Our life proves the quality of our faith. "Herein is my Father glorified," said Jesus, "that ye bear much fruit; so shall ye be my disciples." Let us remember that. Let us understand that the scope and purpose of the Christian Church must take in a life that is "hid with Christ in God."

The spirit of the age, the spirit of the world's great past, the spirit of God speaking through revelation, through nature, through man, calls upon the Christian Church to encourage the

freest and widest intellectual culture, the heartiest sympathy with social reforms, the most fervent devotion of the individual soul, and the most sacred and consecrated sincerity in life. Thus only can the great pattern of excellence, integrity, and grace given in the person of Jesus Christ be realized in humanity, and he who is our Lord and Master become, in truth, the great Head of the Church Universal. Let the day hasten on to the consummation of such a faith. Let the zeal of our hearts be engaged in its behalf. Only then can the prayer be answered as we look up to our Father in Heaven, "Thy kingdom come. Thy will be done in earth as it is done in heaven."

[The following is from an English Tract; and, at the request of many of our brethren, we have caused it to be printed in large letters in the form of placards, to be used in connection with notices of services, or wherever it may be thought advisable. Copies of these placards can be had free of charge at the Rooms of the Association.]

DECLARATION OF THE SCRIPTURAL PRINCIPLES OF UNITARIAN CHRISTIANS.

UNITARIANS believe in "One God the Father;" not in a Trinity of persons in the Godhead. 1 Cor. viii. 4, 6; Gal. iii. 20; Eph. iv. 6; 1 Tim. ii. 5.

Unitarians worship "God the Father only," as commanded by Jesus Christ; not the Virgin Mary, Angels, nor Christ. Matt. iv. 10; vi. 9; John iv. 23.

Unitarians believe "God is good to all, and his tender mercies are over all his works;" not that God has decreed the perdition of a single soul. Ps. ciii. 8, 9; Ps. cxlv. 9; Matt. v. 45; Luke vi. 35.

Unitarians believe "that Jesus is the Christ, the Son of God;" not that he is God the Son. Matt. xvi. 16, 17; John xiv. 28; 1 Cor. xi. 3.

Unitarians believe "that to love the Lord thy God

with all the heart, and soul, and mind, and strength, and thy neighbor as thyself, is the fulfilment of the law." Mark xii. 29, 33; 1 Tim. i. 5.

Unitarians believe of human nature "God has made us, and not we ourselves;" not that we are born totally depraved, and incapable of goodness. Ps. c. 3; Matt. xviii. 3; Mark x. 14; 1 Cor. xiv. 20.

Unitarians believe "he that doeth wrong shall suffer for the wrong that he doeth;" and "that every one shall receive for the things done in his body, whether they be good or evil." 2 Cor. v. 10; Col. iii. 25.

Unitarians believe that "Jesus Christ came to live and die to save us from our sins;" not to suffer, in our room and stead, for our sins. Matt. i. 21; Acts iii. 26; 2 Cor. v. 14, 15, 18, 19; Titus ii. 14; 1 Peter ii. 21.

Unitarians believe in salvation by the free and unpurchased grace of God; not by a mere profession of faith, nor by the merits of good works. Eph. ii. 8, 9; Titus iii. 5, 7.

Unitarians believe "that if the wicked forsake his way, he will be abundantly pardoned;" "and if we forgive we shall be forgiven." Is. lv. 7; Ezek. xviii. 27; Matt. vi. 14; Luke vi. 37.

Unitarians believe that the Bible contains the word of God; not that every word it contains is God's word. 2 Tim. iii. 16.

Unitarians maintain the right and duty of Free Inquiry, and of Private Judgment, and that no man has any authority over the consciences of other men. Matt. xxiii. 8; 1 John iv. 1; Acts xvii. 11; 1 Thess. v. 21.

Unitarians believe that "God will not cast off for ever," and that all punishment is remedial, not eternal. Micah vii. 18; Luke xv. 24–32; 1 Cor. xv. 22; Eph. i. 9, 10; Col. i. 19, 20; Heb. xii. 5, 7; Rev. iii. 19.

OUR FREEDMEN'S LIBRARIES.

[The following communication is one of many similar ones which have been received in acknowledgment of the libraries which have been sent, as already repeatedly described in this journal.]

COLUMBIA, S.C., Sept. 18, 1869.

DURING the session of the Second Quarterly Conference of the African Methodist Episcopal Church in Columbia, S.C., the presiding elder, Rev. David Pickett, stated that he had received a library, or a package of books, from the American Unitarian Association, consisting of forty-eight volumes of standard works of some of the best authors; that they were unsectarian in their character, and were sent as a donation to the African Methodist Episcopal Church, from the Freedmen's department of the Association, to be placed in charge of the pastor of said church, to be kept in the parsonage or church, for the benefit of its members.

The following preamble and resolutions were then offered by the pastor, Rev. W. D. Harris, and were unanimously adopted by the Quarterly Conference: —

Whereas, The kind donation referred to by the presiding elder supplies a great and long desired necessity of the church of Columbia, —

Therefore Resolved, 1st, That language fails fully to express our sense of gratitude, and high appreciation of so invaluable a contribution.

2d, That we will sedulously avail ourselves of the advantages which such a library offers, so that this evidence of Christian charity will not be expended in vain.

3d, That the presiding elder be requested to return the grateful acknowledgments of this Quarterly Conference to the American Unitarian Association, for so generous and purely benevolent a donation.

[Signed in behalf of the Quarterly Conference]

DAVID PICKETT, P.E.

THE SECOND SUNDAY OF NOVEMBER.

We hope no society will forget or omit to take up its collection for the Association on the second Sunday of November. Let us try to have the good moral effect of a universal response.

Even the societies that are themselves receiving help from the Association need not think it would be inconsistent for them to give. We all know that after doing all one reasonably can for the support of his own society, he has something left to answer to the appeal of any charity that moves him; and there is no reason why an answer to this appeal on the part of the societies receiving aid should be construed as implying that they needed less. It implies only that the cause is dear to them, and that the appeal moves them.

Neither let any societies be withheld because their contributions must be small.

There has been sent to every minister a circular containing a condensed statement of the various operations of the Association. *It is hoped that this circular may be read in all the churches*, because people wish to have information in regard to our work. The officers believe that nothing will so surely help a liberal response as a minute acquaintance with our operations and their results.

FINANCIAL AGENT OF THE AMERICAN UNITARIAN ASSOCIATION.

William H. Baldwin, Esq., of Boston, has been invited by the Executive Committee of the American Unitarian Association to superintend the work incident to the November collection from our churches.

The great importance of this collection, and the need

and longing which is felt for some more efficient system in connection with it, has made the appointment of such an officer exceedingly desirable; and Mr. Baldwin has consented temporarily to act in this capacity.

Mr. Baldwin is too well known, as President of the Young Men's Christian Union, to need an introduction to our churches. And the Committee feel sure that all the friends of our cause will rejoice that his experience and energy will be made available in this service. Ministers and laymen are invited to communicate with him at the rooms of the Association, 26, Chauncy Street, on matters pertaining to it. We give below Mr. Baldwin's address to our people.

BOSTON, Oct. 27, 1869.

TO THE CLERGYMEN AND LAYMEN OF THE UNITARIAN DENOMINATION:

The Executive Committee of the American Unitarian Association have invited me to assume the position of Financial Agent, with a view especially to superintend the work incident to the collection from our churches the second Sunday in November. Prompted by the magnitude of the object, by the kind and urgent desire expressed by the Committee and friends, and by the deep interest which I feel in the great work in which we are engaged, I am induced to accept temporarily the above position, in full confidence of having your co-operation, without which my utmost endeavors will be of no avail.

We know by experience that the members of our societies are liberally disposed; and now with prompt, earnest, and decided action on the part of both pulpit and pews, the amount recommended by the National Conference, one hundred thousand dollars, will readily be secured, and thus the Treasury of the American Unitarian Association be able to respond to the urgent appeals which are made to help carry on the various missionary and religious enterprises of the denomination.

I would recommend system of action in the collection, and the personal attention of two or three active laymen in each

society. Two methods present themselves, each society deciding which will be most effectual to adopt.

1st, Collection from the pews during the morning service. Printed slips to be distributed in the pews will be furnished, if desired, on application, upon which may be written name and amount, for which amounts the donors may be called upon during the week. These slips to be collected in the boxes before the benediction. I am satisfied by experience that this course would result in a more liberal response than to depend on pocket-books and boxes coming into direct contact alone. Should the pew-system be adopted, in order that none of the society shall be deprived of the privilege of contributing, I would advise that the sexton, or some person well acquainted with the pew-occupants, take his seat during the service either in the choir gallery or in some position where he can command a view of the house, and take on paper the names of absentees; upon these your Committee can call during the week, and thus give them an opportunity of adding to the church contribution.

2d, Subscription books taken in hand by two or three active laymen, and presented personally to each member of the society, will, if carefully managed, be productive of important results. Business men, and all persons, both ladies and gentlemen, would, I think, thus respond liberally.

Whatever method is adopted, let the work be done thoroughly, not overlooking any member of the society. This point is urged because the object is so grand that to contribute must be considered a privilege, and a good investment to the giver, whether the amount be "the widow's mite," or from the rich man's bounty.

I shall be happy to receive information or suggestions relative to the financial interests of the American Unitarian Association.

If I can in any way facilitate your action, please call upon me by letter or in person. Address No. 26, Chauncy Street, Boston, Mass.

Yours very truly, WM. H. BALDWIN.

MEETINGS OF THE EXECUTIVE COMMITTEE.

October 11, 1869.—Present: Messrs. Eliot, Padelford, Smith, Livermore, Metcalf, Reynolds, Stevens, Chickering, Crosby, Kennard, Shattuck, Fox, and Lowe.

The Secretary stated that various applications for aid, received since the last meeting, had been placed on file, until the result of the November collections should be known.

The Committee on Publications reported that books had been granted, in response to applications received, to the Library of Howard University, Washington, D.C., and of the new Unitarian Society, in Columbus, Ohio.

They also reported in favor of appropriations for issuing new editions of the following books, which were voted: Hymn and Tune Book, for the Church and Home, and Services for Congregational Worship (seventh edition); Sunday School Hymn, Tune, and Service Book (fifth edition); Social Hymns and Tunes; Eliot's Doctrines of Christianity; and Farley's Unitarianism Defined.

The Committee on Theological Education reported that an application had been received from Professor Stearns, of the Cambridge Divinity School, for aid from the income of the Perkins Fund, for the following students: Josiah G. Willis, Howard N. Brown, George W. Green, Nicholas P. Gilman, Edward Crowninshield, Robert R. McLeod, John F. Locke, John H. Clifford, George W. Patten, Jesse H. Temple, Alfred Manchester, William Ganzhorn, and Edward S. Stoddard. They recommended that the sum of $20 be appropriated to each of these students, and that the remainder of the income of the fund now on hand (an equal amount) be appropriated to the Meadville Theological School; which recommendation was adopted.

The Secretary stated that there had been collected in the First Parish, Dorchester, to aid in carrying on Miss Bradley's schools in Wilmington, N.C., the sum of $416.90, which the donors wished to have reach her through the Association; and the Treasurer was authorized to receive the amount, and pay it over to Miss Bradley.

The Secretary made a statement concerning the Mission to Seamen at Holmes Hole; and a Committee, consisting of Messrs. Eliot,

and Padelford, was appointed, to examine into the condition of its affairs, and report at some future meeting.

A Committee from the Society in Wilmington, Del., appeared before the Board, who represented that, in order to retain the services of their present pastor, whose loss at the present time would even endanger the existence of the Society, aid would be required from the Association for another year, to the same extent as last; and, in view of the exigencies of the case, it was voted to make the appropriation, conditional on the income of the Association for the coming year.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

THE CHICAGO CONFERENCE held a meeting at Kenosha, Wis., on Tuesday and Wednesday, Sept. 28 and 29. Reports were made by the societies represented at the Conference, and there was a discussion on "The Present Condition and Work of the Ministry, and the Work of the Conference." Sermons were preached by Rev. Robert Laird Collier, D.D., and Rev. Carlton A. Staples, of Chicago; and an essay on "The Geology of Religion" was read by Rev. W. G. M. Stone, of Berlin, Wis. The following resolution was discussed and unanimously adopted: —

Resolved, That we, ministers and delegates, attending this session of the Chicago Conference of Unitarian Churches, pledge ourselves to present the cause and pecuniary wants of the American Unitarian Association to our societies, on the second Sunday of November next, and to take up or make up collections to the largest practicable amount.

THE NORTH MIDDLESEX CONFERENCE held its annual meeting at Pepperell, Mass., on Friday, Oct. 1. An essay on "The Present Duties of Liberal Christians" was read by Rev. Crawford Nightingale, of Groton Junction, and followed by a discussion. Addresses were made by Rev. Edward E. Hale, of Boston, and Rev. Charles Lowe, Secretary of the American Unitarian Association, on the work of that organization, and the importance of a liberal contribution to its funds, the second Sunday of November. The officers of last year were re-elected as follows: President, Hon. E. B. Patch, Lowell; Vice-Presidents: Hon. Daniel Need-

ham, Groton; and Rev. Minot G. Gage, Nashua, N.H.; Secretary, Rev. George H. Young, Westford; Treasurer, Hapgood Wright, Lowell.

Rev. STEPHEN H. CAMP was installed as pastor of the Third Unitarian Society, in Brooklyn, N.Y., on Wednesday, Oct. 6. Selections from the Scriptures were read by Rev. Charles B. Webster, of Newburg, N.Y.; Rev. Edward E. Hale, of Boston, preached the sermon; Rev. Henry W. Bellows, D.D., of New York, offered the installing prayer; and the right hand of fellowship was given by Rev. John W. Chadwick, of Brooklyn.

THE SOUTH MIDDLESEX CONFERENCE held a meeting at Medford, Mass., on Thursday, Oct. 7. The subject for discussion was "The Missionary Work and Resources of the Unitarian Body;" and addresses were made by Rev. Charles Lowe, Secretary of the American Unitarian Association; William H. Baldwin, Esq., of Boston, and others. Rev. Ezra S. Gannett, D.D., of Boston, made an appeal for help for the Cambridge Divinity School, which was responded to by gifts and pledges to the amount of $410.

THE MIDDLESEX SUNDAY-SCHOOL SOCIETY held its annual meeting at Medford, Mass., on the afternoon of Thursday, Oct. 7. A proposition was made to unite the Society with the South Middlesex Conference, but after discussion was rejected. Rev. Richard Metcalf, of Winchester, gave an illustrative lesson on "The Education of Conscience in Children;" which was followed by a discussion. Officers for the coming year were chosen as follows: President, Samuel G. Studley, Charlestown; Vice-Presidents: Edward P. Bond, West Newton; and Freeman A. Baker; Secretary and Treasurer, Rev. Abram W. Stevens, Cambridgeport.

THE PLYMOUTH AND BAY CONFERENCE held its regular quarterly meeting at West Bridgewater, Mass., on Thursday, Oct. 14. The usual reports from societies belonging to the Conference were presented. An address on Unitarian principles, and the best means of providing for their diffusion, was delivered by Rev. Frederic Hinckley, of Dorchester; and was followed by a discussion which produced a strong feeling in favor of the missionary labors of the American Unitarian Association, and of liberal contributions to its funds.

Mr. DAVID P. MUZZEY, a graduate of the Cambridge Divinity School, in the last class, was ordained as pastor of the First Congregational Society in Littleton, Mass., on Thursday, Oct. 14. The

order of services was as follows: Introductory prayer, by Rev. George H. Young, of Westford; reading from the Scriptures, by Rev. Frederic W. D. Webber, of Stow; sermon, by Rev. Oliver Stearns, D.D., of Cambridge; ordaining prayer, by Rev. Artemas B. Muzzey, of Cambridge; right hand of fellowship, by Rev. James B. Moore, of Lawrence; charge, by Rev. Seth Chandler, of Shirley; address to the people, by Rev. Abram W. Stevens, of Cambridgeport; concluding prayer, by Rev. Charles Babbidge, of Pepperell; benediction, by the pastor.

The Connecticut Valley Conference held a meeting at Springfield, Mass., commencing on Tuesday evening, Oct. 19, with a sermon by Rev. Edward E. Hale, of Boston; and continuing though the following day. An address was also delivered on Tuesday, by Mr. Hale, on the question, "What are the Present Demands of the Liberal Faith on its Believers?" which was followed by remarks from William H. Baldwin, Esq., in behalf of the American Unitarian Association, and its November collections; and Rev. Ezra S. Gannett, D.D., of Boston, who made an appeal for aid for the Cambridge Divinity School. A report on "Pauperism" was presented by Frank B. Sanborn, Esq., chairman of a committee appointed to consider this subject at a former meeting of the Conference; and Mrs. Maria L. Owen, of Springfield, read an essay on "Sunday-school Teaching," which was followed by a discussion.

The Conference of Western Unitarian Churches held its sixteenth annual session at Quincy, Ill., commencing on Wednesday, Oct. 20, and continuing through the week. Sermons were preached by Rev. A. D. Mayo, of Cincinnati, Ohio, and Rev. Robert Collyer, of Chicago, Ill.; and essays read by Rev. T. B. Forbush, of Cleveland, Ohio, on "Our Work and how to do it," and Rev. W. R. G. Mellen, of Detroit, Mich., on "Church Organization." Rev. Carlton A. Staples, of Chicago, presented a report from the Business Committee; and Rev. Frederic Frothingham, of Buffalo, N.Y., one from the committee appointed to prepare a digest of the reports from the churches. Various subjects were discussed, and resolutions adopted. Officers for the coming year were chosen as follows: President, Artemas Carter, Chicago, Ill.; Vice Presidents: O. G. Steele, Buffalo, N.Y.; and General Manning F. Force, Cincinnati, Ohio; Secretary, Rev. Clark G. Howland, Kalamazoo, Mich.; Assistant-Secretary, Rev. Milton J. Miller, Geneseo, Ill.; Treasurer, Jefferson Wiley, Detroit, Mich.; Executive Committee: Rev. Robert Collyer, Chicago, Ill.; Rev. Sylvan S. Hunting,

Quincy, Ill.; T. M. Thompson, Winnetka, Ill.; D. G. Shorey, Chicago, Ill.; Rev. Nathaniel Seaver, Jr., Davenport, Iowa.

Mr. BENJAMIN F. MCDANIEL, a graduate of the Cambridge Divinity School in the last class, was ordained as pastor of the First Congregational Society, Hubbardston, Mass., on Wednesday, Oct. 20. The sermon was preached by Rev. Oliver Stearns, D.D., of Cambridge; Rev. Edward A. Horton, of Leominster, offered the ordaining prayer; the charge and right hand of fellowship were given by Rev. Samuel W. McDaniel, of Brighton (brother of the candidate); and the address to the people, by Rev. George S. Ball, of Upton.

Mr. LYMAN CLARK, a graduate of the Meadville Theological School in the last class, was ordained to the work of the ministry, at Quincy, Ill., on Sunday, Oct. 24. The sermon was preached by Rev. Charles H. Brigham, of Ann Arbor, Mich.

Mr. ELLERY C. BUTLER, a graduate of the Meadville Theological School in the last class, was ordained as pastor of the Society in Fairhaven, Mass., on Tuesday, Oct. 26. The order of services was as follows: Introductory prayer, by Rev. Moses G. Thomas, of New Bedford; reading from the Scriptures, by Rev. Joshua Young, of Fall River; sermon, by Rev. William P. Tilden, of Boston; prayer of installation, by Rev. William J. Potter, of New Bedford; charge, by Rev. S. W. Butler (Christian Denomination), of Fall River; fellowship of the Churches, by Rev. Augustus Woodbury, of Providence, R.I.; address to the Society, by Rev. Courtland Y. De Normandie, of Laconia, N.H.; concluding prayer, by Rev. Edward A. Horton, of Leominster; benediction, by the pastor.

Mr. FREDERIC L. HOSMER, a graduate of the Cambridge Divinity School in the last class, has accepted a call from the Society in Northboro', Mass.

Rev. CHARLES E. GRINNELL, of Lowell, Mass., has accepted a call from the Harvard Church Society in Charlestown, Mass.

Rev. CALVIN STEBBINS has resigned the charge of the Society in Chicopee, Mass., and accepted a call from the Society in Marlboro', Mass.

THE UNITED UNITARIAN AND UNIVERSALIST SOCIETY in Marietta, Ohio, having invited Rev. J. B. Johnson, of Norwich, Conn., to become their pastor, he has accepted the call, and will enter upon his duties about the first of November.

Rev. JOHN C. LEARNED has resigned the charge of the Society in Exeter, N.H.

Rev. CHARLES B. FERRY has accepted a call from the Society in Manchester, N.H.

Rev. ISAAC KELSO has resigned the charge of the Society in Dighton, Mass.

Mr. JOHN SNYDER, a graduate of the Meadville Theological School in the last class, has accepted an invitation to take charge of the Third Congregation, Hingham, Mass., for six months.

Rev. CLAY MCCAULEY has declined an invitation to continue longer the charge of the Society in Rochester, N.Y.

Rev. E. C. L. BROWNE has resigned the charge of the Society in Bolton, Mass.

Rev. SAMUEL B. FLAGG has accepted an invitation to take charge of the Society in Sandwich, Mass., for a year.

Rev. WILLIAM T. STOWE, of East Lexington, Mass., has accepted an invitation to take charge, for three months, of the Society in New Orleans, La.

ACKNOWLEDGMENTS.

1869.			
Sept. 23.	From Society in Brooklyn, Conn., for Monthly Journal		$8.00
25.	"	Thomas Phillips, as annual membership	1.00
28.	"	the late Miss Abby Joy, of Boston	100.00
28.	"	Miss S. D. Gore, as annual membership	1.00
Oct. 1.	"	Third Religious Society, Dorchester, for Monthly Journal	9.00
8.	"	Society in Canton	228.75
8.	"	Harvard Church Society, Charlestown, for Monthly Journal	43.00
11.	"	Rev. G. W. Skinner, as annual membership	1.00
12.	"	First Parish, Dorchester, for Miss Bradley's Mission at Wilmington, N.C.	416.90
12.	"	Mrs. Samuel Hall, Jr., Boston	100.00
12.	"	Miss E. A. Livermore, Milford, N.H.	25.00
14.	"	a friend, for India Mission	3.00
15.	"	Everett Case and J. H. Hills, as annual memberships.	2.00

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OF THE

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Edited by the Secretary.

BOSTON:
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1869.

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*** THE ROOMS OF THE ASSOCIATION are at 26, Chauncy Str Boston, where the SECRETARY may usually be found from 10 A.M. til P.M. The ASSISTANT SECRETARY will be there, every day, from 9 A till 5 P.M.

THE OFFICE OF THE TREASURER is also at that place; and all lett for him, on business connected with the Association, should be addres to him as "TREASURER OF THE AMERICAN UNITARIAN ASSOCIATI BOSTON."

THE OFFICE OF THE WESTERN SECRETARY is in Chicago, Ill., at 35, Madison Street.

THE

MONTHLY JOURNAL.

VOL. X.] BOSTON, DECEMBER, 1869. [No. 11.

EDITOR'S NOTES.

NOVEMBER COLLECTIONS.

It is not yet time to know with any degree of precision the amount which will be realized from the November collection. The succession of unpleasant Sundays compelled many to postpone the time for taking the contribution; and in many other cases it has been withheld, in order to make it more complete. Enough has been ascertained, however, to make it certain that the appeal of the Association has been almost universally responded to; and most of the returns have been accompanied by letters expressing such hearty interest in the cause, as to add very greatly to the value of the gift. These letters, if published together, would make one of the most hopeful and encouraging documents we could offer; and we should print them, except that the record would, by its omissions, be unfair to many who have brought their gifts personally, and have verbally uttered just as earnest, hearty words. There has been only a single exception to this gratifying expression; and that was a letter from one of our ministers, explaining why he had felt it his duty to dissuade his people from giving, and which we noticed the more, because of its contrast with all the rest.

We do not mean by this to assume that all who have contributed give their entire indorsement to the action of the Association. We know that in operations of so diversified a character, and involving so much opportunity for differences of opinion, it would be impossible to satisfy all. We know that many of those who have contributed most heartily, criticise our course in many particulars. But this very thing gives us all the greater gratification: for it shows that there is such a supreme interest in the general cause, and such a complete recognition of certain broad principles and methods in regard to whose value all are agreed, that our people are ready to consider as subordinate to these their own preferences, even in regard to some things which they hold very important, and for which they reserve the right to contend; and that they are ready generously to co-operate with the organization, in whose general purpose and spirit and aim they think they can confide.

As an illustration of this feeling, we venture to print the following letter, because of the publicity which we deemed it important to give to correspondence held with this same society two years ago, in regard to the policy of the Association. We honored then the spirit and appreciated the purpose of the writer, even when we felt bound to oppose his conclusions; and we now gratefully recognize the generosity of the sentiments here expressed.

WESTON, Nov. 25, 1869.

DEAR BROTHER LOWE, — Enclosed you will find $100 (one hundred dollars), the contribution of the Weston Society to the funds of the American Unitarian Association.

Some two years ago, they sent you a remonstrance against the use of the influence or the funds of the Association, in subversion of the faith on which this and many other of the liberal churches stand, and they abide still by the sentiments

of their letter, believing them of vital importance to the welfare both of the Association and the churches.

But the Weston Society cordially approve and sympathize with the objects presented in your late circular, and send you their mite with a hearty "God bless you, and prosper you in the work." "God loves a cheerful giver;" and we are not only cheerful, but joyous, in giving for the extension of the denomination and its life within, Jesus Christ being the chief corner-stone.

Yours in all goodly fellowship,

E. H. SEARS.

We may say that, in the same spirit, several of our brethren who, because of their remove in precisely the opposite direction theologically, have hitherto refrained from acting with us, have this year contributed with cordial words of sympathy.

NEW DENOMINATIONAL REVIEW.

After the present number, this journal will be discontinued, to give place to a new journal, to be called "Old and New."

It is now nearly two years since the idea was first advanced of establishing a Denominational Review, which should represent the best scholarship and the freshest life of our body, and in such form as to command the widest possible circulation. At the meeting of the National Conference, in New York, in 1868, Rev. Dr. Osgood presented the subject in an able and careful report. He said, "We have now come to a somewhat decided standpoint in our history, and it is time that we had an intellectual organ corresponding with our position." He suggested a monthly, "so various in its contents as to find a ready place in the parlor or in the library. It should be popular, yet not vulgar; philosophical, yet not abstract; ideal, yet practical; and should aim to have an open eye upon

the world of art, letters, politics, and society, without ceasing to be Christian and churchly. It should have a good theological article in every number, and a religious spirit in every article." The subject, thus presented, was fully discussed; and the sense of the Conference was expressed in a resolution, recommending the establishment of such a Review, and appointing a committee to confer with the Executive Committee of the American Unitarian Association, on the best means of carrying it out.

Repeated consultations were had by these committees, and the subject was carefully considered. There were, however, so many practical difficulties to be encountered, that nothing was accomplished. But the idea was not abandoned. It has since been repeatedly discussed, and gradually matured; and, at last, a plan has been presented, which has seemed to the Executive Committee of this Association, so promising as to warrant them in giving it their support.

The precise nature of the plan agreed upon is as follows: —

Rev. E. E. Hale, who, from the first, has taken a deep interest in the establishment of the proposed Review, has consented to give his own time and talents and reputation to the enterprise. He and his friends have purchased the "Christian Examiner;" and they will begin, in January, a monthly journal, called the "Old and New," upon the basis which is explained in their prospectus. The Association will co-operate by suspending the "Monthly Journal," and by loaning the sum of eight thousand dollars. The Association will have no ownership or control or responsibility in connection with the Review, which will be wholly under the management of Mr. Hale. The responsibility of the Association ends with their acceptance of this general plan. The only condition

which is stipulated is, that each number shall contain as much distinctively religious or theological or denominational matter as is now circulated in the "Monthly Journal." For the character of this matter, and for the whole character of the periodical, our committee simply confide in the well-known ability and purpose of its editor; and they believe that the denomination will share their confidence, and will co-operate with him, in order to make such a review devised in the best interests of Liberal Christianity a great success.

We can easily anticipate that there will be, in the minds of many, objections to the plan; and we are free to say, that these objections have been in the minds also of the Committee of the Association, and it has been only after the most careful consideration, and in many cases after reluctant abandonment of other preferences, that the committee have agreed that this is, if not their ideal, yet the *best practicable* plan. Some, for example, would have been glad if the Review could have a more distinctively denominational aspect; and we confess we have shared this feeling. But, on the other hand, let it be borne in mind, that one of the leading aims is to gain for our views a wide circulation; and whatever might possibly be, it is certain that, hitherto, no one of our periodicals has succeeded in securing it for them. Our Unitarian writers have been little known, outside our own communion, while we have been made to see by constant indications on every hand, what welcome awaited them, if only they could be heard. This Review proposes to address itself to the great body of the American people, "bringing forward subjects of the highest social and religious importance under the inspiration of the Christian religion, interpreted in a Liberal Theology." And our writers — if the magazine has the success which we confidently expect — will be able, in

its pages, to address, on distinctively religious themes, a public, with which, heretofore, they have had no means of communication. This consideration has a vast importance. It connects itself with what we regard the most significant feature of our present position as a denomination; viz., that the period of our intrenching, and of our drilling and compacting our ranks against outside assault has ended; and we are able, now, with confidence in ourselves, and in the adaptedness of our principles to the wants and tendencies of the age, to assume more vigorous efforts and more comprehensive plans.

Some have objected, again, that the plan of the new journal is too miscellaneous; and that we cannot hope that our ablest writers will give their thoughtful papers to be printed along with the light popular literature which it will also include. But the "Revue des Deux Mondes" is an illustration of the possibility of planting and maintaining a Review which shall be attractive with stories, and other matter of a popular and entertaining character, and, at the same time, be a medium for the most profound and scholarly writing of the day.

Whether "Old and New" (which, as regards its editor, and the spirit in which it is begun, starts under auspices so propitious) shall be a success, and a great instrumentality for our cause, depends, we believe, on the hearty co-operation of our writers and of our readers.

LAST WORDS OF THE "MONTHLY JOURNAL."

The "Monthly Journal" was started, in January, 1860, under the editorship of Rev. James Freeman Clarke. He conducted it till June, 1865, when he was succeeded by the present editor. It has, therefore, just completed a decade.

We cannot resign this monthly task, without some feel-

ing of regret. It has been a means of regular communication with the churches, and has been attended with much satisfaction. We have known, that, in many places, among the multiplicity of claimants on the crowded time of our people, the "Journal" has failed to secure a reading, and has often lain neglected in the pews. But, on the other hand, we have received, after almost every number, and from widely different sources, both within and outside of our own denomination, in this country and abroad, such hearty words as to encourage us in the belief that, according to its modest plan, the "Journal" was helping the interest of our cause. If now its suspension involved the abandonment of what the "Journal" has aimed to do, we could not, in view of what we know of the demand, acquiesce in the proposal. It is no time for silencing, or even for lowering the tone of our denominational utterances, but rather for proclaiming, more clearly and emphatically, our distinctive position. Our fathers and predecessors have won for us, through much toil and opposition, a place which we have only courageously and resolutely to stand on, in order to make our faith and name a mighty and saving power.

But, as we understand it, the "Journal" simply gives way for something which shall do its work *and more*, — with a larger aim and a broader scope; — and the change is in accordance with the growing opportunities, and enlarged sphere of our denomination. Accordingly, the last days of the "Journal" are its brightest, since it is permitted to look forward upon a future for Unitarianism grander than the period during which it has been permitted to be, in some measure, its mouthpiece.

During the ten years of its continuance, its only purpose has been to live and work for the Unitarian cause: it is now ready just as cheerfully to die for it.

THE DOCTRINE OF CHRIST'S HUMANITY.

A Sermon for Christians.

By Rev. Henry G. Spaulding.

"The man, Christ Jesus." — 1 Timothy ii. 5.

A distinguished preacher of the liberal faith, who had outgrown some of the doctrines, but none of the spirit, of Wesley, was reproved by one of his old companions for having given up Christ's divinity, "Oh, no!" was the gentle reply: "I have not given up his divinity, but I have taken up his humanity." And this is the answer which the Christianity of the present makes to the Christianity of the past. The affirmation of Christ's humanity does not come from this or that individual, or from any single Christian sect. Out from the profoundest depths of the religious spirit of the age is heard one consenting voice proclaiming a new birth of the Son of man.

In no former period of Christian history was it possible to take up the true humanity of Christ. *Only a humane age can comprehend what that humanity is.* The beliefs that prevail in any age reflect the character of the age itself. It is less true that as a man thinketh so he is, than it is true that as a man is so will he think. When the question, What think ye of Christ? was asked of a Jewish Christian of the Apostolic age, his reply gave a purely Judaical conception of his Master. He could not break away from the limitations of that national character which marked the Jew as much after as before his confession of Christ. The gentile believer, on the other hand, could not help looking at Christ from the gentile point of view. He saw in Christianity just what he was prepared to see, — in some respects his conception of Christ coming nearer to historic truth; in others, diverging farther therefrom than the conception of the Jewish Christian. And even the Apostles themselves, who first published the new gospel to the nations, differed from one another in their views of the work which their common Master had come to accomplish.

Or, leaving the Church of the Apostolic times, look in at that

great Ecumenical Council held at Nicæa, in the fourth Christian century. Is not the Nicene Creed which ignores Christ's humanity, abounds in abstruse and mystical speculations concerning his nature and office; but is silent respecting those eternal principles of religion and morality which Jesus taught, illustrated by his life, and witnessed by his death; is not this fourth-century creed like a mirror wherein we may see reflected the character of the Christianity of that age? — an age when the Church was divided by angry controversies concerning the question whether Christ's divinity was original or derived; whether he should be worshipped as of the same substance with the Father, or as having been created like the universe, — an age, in short, when the true doctrine of the proper humanity of Christ was as likely to be accepted as the Protestant theory of private judgment in the tenth century, or the modern doctrine of perfect tolerance of religious beliefs in the days of the Spanish inquisition.

The whole record of Christ's life and teachings, his transcendent character, his faith and hope and overflowing love, was thought to be sufficiently told in the meagre declaration that "he was born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried." Truly, the old prophecy found here a new fulfilment; and the visage of the Messiah's dear humanity "was marred more than any man's, and his form more than the sons of men." Jewish malice had destroyed the human body: Christian creeds were fast destroying the human heart and soul.

What Christianity became under the leadership of Rome, what it continued to be through the Middle Ages, is well known. One thing it was not. It was not the pure Christianity of Jesus; and when it ceased to be that it retained no longer the conception of his humanity. "In the East," says M. Coquerel, the able historian of the transformation of Christianity, "it was lost in an excess of theosophic reverie and mystic dogma. In the West, wedded and materialized by the harsh and dry Roman mind, it became external, pompous, dictatorial."

One reads history to little purpose, who does not see that this could not have been otherwise; that not until the spirit of

Christ's humanity had penetrated human society, was it possible for that humanity to be seen, as it is, luminous with the light of truth and nature. For Jesus, as the Messiah of the Jews, the Jewish nation was ready and waiting. They "trusted it had been he which should have redeemed Israel." For Christ, as the Incarnate Word, there was ample preparation in the teeming soil of the Alexandrian philosophy; and the first chapter of John's Gospel is already anticipated, its theology foreshadowed, in the writings of Philo. For Christ, too, as the deified hero of the Roman Church, sitting on the throne of the Almighty, attended by his goddess mother, there were precedents enough in the mythologies which Christianity supplanted, but by which it was in turn greatly influenced. When Constantine turned Christian, and the Roman Empire doffed its pagan robes, the worship of Jesus, the worship of Mary, and the worship of Christian saints, naturally followed; and in the vacant shrines of the ancient gods and goddesses were placed these new divinities.

These things must needs have been; and the perfect triumph and dominion of his gospel required that Christ should be the God of the nations "that renounced for his sake the gods of their inheritance, and deserted their country's altars." And thus recognizing the true import of these historic facts, we shall come to see that just as in the bulb which we put into the ground in winter, the germ of the future plant is protected by many an enveloping layer, waiting the time when it shall burst its cerements and come forth into the summer's light and warmth; so, in these hard dogmas and dry speculations concerning the Deity of Christ, the truth of his real humanity has been infolded, waiting for the light of a higher civilization and the warmth of a more genial and humane interpretation of Christianity, ere it could come up and blossom and shed its holy fragrance over the earth. The time must be ripe for the man, or his work will be misconstrued, his character viewed through false or distorted media, and the vital truth of his history lie hidden beneath the wild and luxuriant overgrowth which the intellect and the imagination so quickly generate. The distinctive feature in the humanity of Christ is the unfolding

of human nature in its divine relations, the same human nature which is in all men, "imaged there in living colors, and growing from the germ to the full fruit without the canker or the blight." But this could not be seen in ages when man was reverenced not for essential qualities, but for accidental offices; not for what he was, but for the place he held. When, in the civil realm, the divinity that "doth hedge a king" awed men into obedience and submission; when little or no respect was felt for man as man; how natural that, in the spiritual realm, one who appeared in human form should be looked upon as king, not by right of human character or royalty of soul, but by possessing an exceptional nature, achieving a peculiar mission! How could the man Christ Jesus, — the man of the people, — whom the common folk of Judea so gladly heard, in whom the sacred sentiment of human respect was the ruling passion of his being, and a divine enthusiasm of humanity flamed spontaneously from the inner fires of his soul, — how could such an one be rightly understood or fully appreciated by men whose whole manner of thinking from their cradles had been moulded by the influence of aristocratic ideas and monarchical institutions? We celebrate Christ's advent into the world as the coming of our "Prophet, Priest, and King." King and priest have been his exclusive titles in the past. Kingly offices and priestly functions have constituted him that exalted and exceptional personage whom Christendom has worshipped as its God. Only now is he coming to be seen, as of old he appeared among men, — "the Prophet of Nazareth in Galilee;" teaching the simple and eternal religion of humanity, revealing through his own divine life and character the divinity that is in man, and marking in his nearness to God the height which human nature has attained.

Yes! at this moment, as has well and truly been said, "Jesus is newly born, and his religion enters on its career. The simple humanity that he represented has become the distinguishing peculiarity of modern society. The spirit of personal independence of which he gave so illustrious an example, — the spirit of human kindness which he exhibited so beautifully in his life, so divinely at his death, — the spirit of

aspiration which animated his attitude, — the spirit of genuine simplicity, of natural enthusiasm, of unaffected cheerfulness, of practical earnestness, which rose in all his words and deeds, is the characteristic of the living portion of our own age. His faith in men and women is coming to be our faith: his respect for their greatness, his tenderness for their weakness, is stealing into our bosoms. His belief in the power of kindness to banish social evils, to institute better customs, to inaugurate and establish a new social order among men, is creeping into our politics, pressing into our laws, mitigating our criminal jurisprudence, reforming our prisons, abolishing our vindictive punishments. His prayer, 'Thy kingdom come' to us in this world; 'thy will be done on earth,' — is the prayer of all who earnestly pray in this generation. If our living age have a faith, it is the faith which Jesus cherished, — faith in moral ideas; in justice, goodness, mercy, and truth; in uprightness and in liberty; in manly virtue and in womanly tenderness."

And this brings us to say again, that the affirmation of Christ's humanity does not come merely from a few men whom the Christian world somewhat contemptuously calls "humanitarians." It is, consciously or unconsciously, declared by the living faith of all earnest, religious, humane men and women, whatever may be their creed or their no-creed. Those who adore Jesus as "very God," are yet careful, and even eager, to affirm that he was also "very man;" and in their philanthropies, in the spirit of kindness and love wherein they labor for others, the practical stress and emphasis of their faith is laid on the dear humanity of their Lord. And those who stand at the opposite extreme, and in their intellectual estimate of Jesus find in him only a great religious genius, whom the world one day may outgrow, are yet at heart so much in accord with the divine harmonies of his moral and spiritual being, that they bear unconscious witness to the incomparable greatness of the Master, who could thus strike the key-note of their highest aspirations and noblest endeavors.

See, too, how strong a testimony to the humanity of Jesus is borne by the intense interest which has of late been manifested,

in all parts of the Christian world and among all classes of Christians, in the study of the human life and character of their Master. It can surely be owing to no chance, that, in so many quarters of Christendom and from minds of such widely different tastes and opinions, these recent inquiries into the biography of the man of Nazareth have received their impulse. Rather may we trace their origin to that spirit of humanity which in these latter times is slowly evolving God's beautiful order from the moral chaos and confusion into which the world had fallen. And though many of these lives of Jesus are far from satisfactory either to faith or to criticism, yet the failure of this or that artist to make a correct portrait does not prove such a portrait impossible. It is a work of restoration that these historians of the life of Jesus have undertaken. We ask of them to recover for us the lost features of that masterpiece of God's Spirit, the human life and character of Jesus Christ. Doubtless they will make many mistakes, overlook something here, exaggerate something there. Undoubtedly, too, the time is not yet fully come when a complete portraiture of the historical Christ can be given to the world. We are yet too much under the influence of the ideas and institutions of the past, rightly to appreciate the profoundly human and humane significance of the history of Jesus. That spirit of humanity, which is at once the brightest illustration and the best interpreter of his glorious personality, has not yet become the all-animating and all-pervading spirit even of the most advanced portions of Christendom. Only in the increasing light which is shed upon the life of Jesus by the gradual triumph of his truth and his spirit in the world, will that life itself be seen as "the central luminary of the human sphere."

Significant, then, not for their results, but for their tendency, are these studies of the life of Jesus. And equally significant, if we can but read it aright and trace it to its sources, is the whole course of modern civilization, — the fact that the nearer our philanthropies and reforms bring us to the heavenly kingdom upon earth, the nearer do we come to the soul and inmost life of Jesus. The very catchwords of our progress are the words he once spoke; the work we are trying to do for

God and for humanity, only a renewal of his blessed ministry of truth and love. As I listen to this great heart of humanity to-day, — beating with new reverence for the rights of man, in holier sympathy with every true instinct and need of human nature, — I seem to hear its mighty pulsations throbbing almost in unison with the perfect human heart of Jesus; that heart which once felt humanity's bitterest griefs, bore its keenest sorrows, revealed its highest possibilities, won its grandest victory, and tasted its sweetest and divinest joys. And so the Christmas song which all Christian hearts may now repeat, is that grand strain of England's Laureate poet, —

"Ring out wild bells to the wild sky,
. . . . . .
Ring out the old, ring in the new,
. . . . . .
Ring out the false, ring in the true.
. . . . . .

Ring out a slowly dying cause,
And ancient forms of party-strife;
Ring in the nobler modes of life,
With sweeter manner, purer laws.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

To enter into any thing like an analysis of the humanity of Christ, would obviously be impossible within our present limits. Let us note briefly these characteristic features, all intimately blended and indicating the peculiar glory of his

character, — the harmony of his whole being, his freedom, and his spirit of love and self-sacrifice. In studying the life of Jesus, one hardly knows which of these elements of his character to prize most. At one time, the admirable harmony of his varied powers, the singular balance of the moral and spiritual faculties, the remarkable equilibrium of opposing affections and sensibilities, captivate the intellect and touch the heart. Again, the freedom whereby he walked as a son in his Father's house, and which makes him almost seem a child of Nature in the spontaneity of all his actions, speaks as nothing else has ever spoken of the joyous liberty of all true sons of God. And in how many events of life, in how many scenes of trial and anguish, does the spirit of his sublime self-sacrifice shed its transfiguring and glorifying light! Can it indeed be true, we ask, that traits like these belong to our poor humanity? Yes! and by belonging to it make it for ever impossible to speak of the "mere humanity" of Jesus, since such divinity inheres in the very substance of human nature. The true redemption which Christ has wrought lies in this revelation through his life and character of the soul's native worth. His humanity proves our humanity divine. He marks the ascent which human nature can reach. As we measure the height of a river, not by going down into the flat meadows, the low swamps, and the long levels, through which it sometimes flows, but by noting the point it reaches when it takes an upward turn; so we see in Jesus the stream of our humanity on its proper level, and learn how far above the low fields of our common attainments is the upward tendency of its native force. The "Son of man" reveals the divinity that is in man; the "son of David" is the final proof of David's words, "Thou hast made man a little lower than the angels."

Those who would take the distinguishing traits of Christ's character out of the category of human graces and virtues, rob humanity of its dearest possession. If Jesus was merely endowed with perfect innocence; if the virtues which he displayed were not acquired, as all virtues must be gained, by effort and divine assistance, by prayer and trust and patient toil; if, in place of a natural development, a growth into

the favor of God and man, we have a miracle of celestial beauty, "flowering into a piety which to the highest of mortals is inherently impossible," — then is he no longer our exemplar and our guide. The imitableness of his character becomes a meaningless phrase. The mere unfolding under human conditions of a divinely endowed innocence is no incentive to our endeavors after holiness. The life-giving currents of a mighty human personality cease to flow into our hearts. "They have taken away our Lord, and we know not where to find him."

The doctrine of Christ's humanity which has here been set forth is all-important, nay, is absolutely essential, to any real and life-giving Christian faith. "Jesus," as Dr. Furness so well says, "is not yet known. So greatly is he misunderstood, so destitute of the truth of reason and nature have been the representations that have been made of him, he has become so unsubstantial, that every thing like a vivid apprehension of him as an historical person, as a man who once actually existed, seems to have faded away from the general mind."

Do you say, "I believe in his humanity; but I believe in a great deal more besides"? Ah! that "*great deal more*" has been the stumbling-block which has so long kept mankind from seeing the humanity of Jesus as it really is. Under its shadow have grown up all those wild vagaries of speculation and dogma, beliefs in the miraculous and immaculate conceptions of the Son and of the Mother, in a double nature and a vicarious atonement, which have hidden from view this one human life and character that the world has so much needed, and still needs — oh, how much! — to know. This "*great deal more*" has from the first alienated Christians from one another, and keeps to-day the followers of the One Great Shepherd in alien and hostile folds. We may believe as much more as we will; and we must believe as much more as we think can be proved to be true: but we cannot unite to do Christ's work in the world on any such belief. The only possible union of Christian heart and Christian hands is that which comes from a practical faith — a belief of the heart as well as of the head — in the true and proper humanity of Christ. In such a union, Christ's

divinity will not be given up, — that can well be left to take care of itself, — but men will come nearer together and nearer to the heavenly kingdom on earth, as they get closer to the warm, throbbing, human heart of Jesus, — that heart that was so full of tenderest love and sympathy, and out of which there yet shall flow a mighty tide of holy and life-giving power to redeem and bless the world. We shall not cease to preach Christ; but we shall come to see that, truly and understandingly to preach him, means to preach all the great truths which he taught, to get the spirit of life that was in him embodied in human society, incarnated in the flesh and blood of righteous laws, good morals, healthy social customs, and beneficent institutions, and so let the life-blood of his inspiring humanity flow into all the channels of our human activities.

In this way we shall reverse the false methods of the past, whereby men have sought to protect Christ's humanity by the dogma of his divinity; and shall arrive at a true knowledge of his divinity by first learning all that his humanity implies. We shall see that nothing can be diviner than his human history. The perfect harmony and freedom of his whole being, the spirit of love that he incarnated, the spirit of kindness which his every word and act illustrated, the faith that never faltered, the hope that never flagged, the charity that never failed, —these are his divine honors. In them he shows himself "most divine, being most a man." In presence of the acknowledged power which the humanity of Jesus exerts over the soul's holiest affections, we stand in the court of highest appeal; and all questions of external authority, of the "great deal more" that tradition and imagination have clothed upon him, are infinitely impertinent and out of place. The true halo which shines above God's heroes is that which his own hand has put there; and no puny effort of ours can ever take it away. And the true divinity of Christ will shine for ever, from its own intrinsic brightness and its native beauty. We cannot lessen it, but we shall come to see it in its pure native splendor, gleaming from the crystal transparency of his human soul, flashing from those loving human eyes, sparkling from the eloquence of the parted lips, an aureola of divinest radiance

inseparable from his humanity. Just as the forms of our departed friends, could we lift the veil and see them as they are, would need no rustling of angels' wings or gleam of angelic robes to reveal themselves to our rapt and wondering gaze — enough that we could catch the welcome of their heavenly smile, or even feel in silence the hushed rapture of their blissful presence — so, as the study of the life of Jesus, and the unfolding of our Christian experiences, unveil to us more and more of the matchless excellence that shines from his person and character, all questions of outward authority, of superhuman credentials, of miracles, of any thing relating to that external drapery, — the wings and robes wherewith tradition has clothed his glorified spirit, — will sink into utter insignificance, will be lost from our sight as rushlights that fade in the full blaze of noon.

This is the doctrine concerning Christ, which the Church that bears his name needs fully and unreservedly to accept; a doctrine which men in former ages longed and waited for, but died without the sight. Its real import we are but beginning to see. It is surely no easy belief. To take Christ's human character as that which shall point the aim of our endeavor, is a severe demand upon our indifference to the higher realities of the soul, our self-seeking, our religious conceit and spiritual vanity. Men shrink from committing themselves to the claims which a friendship so exalted implies. The breath of that clear upper air is a tonic too bracing for souls that have lived amidst earthly exhalations, and under the shadow of a false and oppressive supernaturalism. For it is much easier to call Jesus "Lord" than to walk hand in hand with him through the narrow way of his obedience and self-sacrifice; easier to accept the credentials of a miraculous and superhuman authority which tradition has given him, than take upon ourselves the burdens of human misery that he so cheerfully and so triumphantly bore; easier to acknowledge him as our official Saviour, than surrender our hearts to the saving influence of his spirit and his life.

In that memorable address, delivered at the dedication of the soldiers' cemetery, on the Gettysburg battle-field, Abraham Lincoln used these words of our patriot dead, which may be

applied to him whose human worth we have contemplated with reverent admiration. "The world," he said, "will little note, nor long remember, what we say here. It will never forget what they did here."

And the world, too, is coming to note very little, nor will it much longer remember, our creeds and dogmas about Christ. But it will never forget what Christ has done, and what he was. Our elaborate Christian theologies, the pomp and ceremony of our ritual, the words we dispute over in such angry zeal, — all these will be forgotten. Mankind are too busy with the hard problems of life, too heavily laden with cares and griefs, to heed the Te Deums of our praise of Christ, or listen to the catechism of our creeds. But the life of Jesus, the truths he taught, the spirit of love that filled his human soul, these the world will never let die. However distorted it still may be by our poor speculations; however imperfectly reflected, even in the most Christian characters and lives, — the humanity of Jesus Christ is yet the one treasure of history which mankind will cling to, though all things else pass away. And clinging thereto, all men shall be lifted up to share in full participation his divine Sonship, and the glory which he hath with the Father.

REPORT OF THE WESTERN SECRETARY.

ANN ARBOR, MICHIGAN, Nov. 9, 1869.

TO THE EXECUTIVE COMMITTEE OF THE AMERICAN UNITARIAN ASSOCIATION.

GENTLEMEN, — I herewith send my report of missionary service. Since the last report, in April of this year, I have been most of the time absent from Ann Arbor, giving in the months of May and September courses of lectures in the Theological school at Meadville, and preaching every Sunday, and frequently on the week-days. The pulpit at Ann Arbor during my absence was supplied for six Sundays by Rev. S. B. Flagg, for three Sundays by Rev. Calvin Reasoner, and for

two Sundays to each, by Revs. Edward A. Horton, Charles W. Wendte, and John Snyder. The services of these gentlemen were very acceptable. I reached Ann Arbor on my return from Meadville on the 11th of September; preached in Ann Arbor on the 12th and 19th, morning and evening; and on the morning of the 20th started on a tour of observation among the Western churches of our faith, in discharge of my duty as Western Secretary. In this tour of nearly 4,400 miles, I visited sixteen places, and preached in nine of them, — viz., in Geneseo, Jacksonville, and Quincy, Illinois; in Kansas City, and St. Joseph, Missouri; in Lawrence, Kansas; in Council Bluffs, Iowa; in Omaha, Nebraska; and in Prairie du Sac, Wisconsin. The cities which I visited, but was unable to preach in, were Chicago and Princeton, Illinois; Madison, Wisconsin; Davenport, Iowa; Leavenworth, Kansas; North Platte, Nebraska; and Salt Lake City, Utah. In all these places I stayed long enough to converse with leading men and women, and get an intelligent idea of the prospect and needs of the liberal faith. Of course, impressions derived from visits so short as these cannot be quite trustworthy; but I used the time diligently, made inquiry of every kind, and can state here very concisely the conclusions to which I came.

I may mention first some *general* impressions.

1. The most distinct of these is of the wide dissatisfaction in the West with the ideas and doctrines of Orthodoxy, and the wide sympathy with liberal ideas, not only outside of the churches, but inside of the so-called Orthodox churches. Everywhere I heard this spoken of, and not as mere suspicion, but with the mention of names and persons. That the liberal faith will be welcomed everywhere, and that there is a great desire to hear it and hear about it, is unquestionable. I have no doubt that a considerable number of the most prominent members of Evangelical churches, in all denominations, really sympathize with liberal religious ideas.

2. Then, in the next place, I gained the impression that most of the educated and intelligent men in the larger places are more or less liberal Christians in heart; that the lawyers, physicians, teachers, magistrates, and the enterprising merchants,

prefer the religious ideas which we hold and teach. I hardly heard of any man in this class who was considered to be ardently or heartily Orthodox by his townsmen and neighbors.

3. That the liberal thought of the West is in the direction of what are called "radical" ideas in theology, and goes beyond the average faith of New-England Unitarians. The "conservative" Unitarianism of the West has mostly been brought there by emigrants from the Unitarian churches of the East, and has not grown up there. In all the Western churches there are conservative members, and these among the best, most faithful, and most ready to give their money. But in most of the churches, the numerical majority would prefer a radical style of thought.

4. That the inevitably heterogeneous character of most of the liberal Christian churches in the West, in the antecedents and denominational preferences of their members, makes it very difficult to organize them strongly, or to bring them into entire harmony with the Unitarian body. In most of these churches, the number of those who have been called, and have called themselves, Universalists or Spiritualists is as great, perhaps greater, than the number of those who have been educated as Unitarians; and there are some who dislike and suspect any denominational name, and are afraid, too, of any kind of church organization. This last class are not seldom the most intelligent, wealthy, and influential men in the society.

5. That the Western churches are quite as willing as the Eastern churches to give for the support of worship, according to their means; but that they are less able to give, having less money at command. Very few of the Western churches of our faith are really able, without great sacrifice on the part of their members, to give support to such preachers as they need to meet the wants of the inquirers and thinkers of their community, and to build themselves up. The trustworthy and zealous members of Western churches are generally ready to do all that they can for their own support, both in building churches and in caring for preachers and the offices of worship; but the number of these is in no case large, outside of three

or four principal cities, and the larger half of this small number have very limited means. The rate of interest in the West is high, the taxes are high, and a great deal has to be done for physical improvements.

6. That most of our Western churches, small as well as large, and in small cities as well as large ones, require men of vigorous, active, and independent minds, and of good pulpit gifts, to keep alive and concentrate the interest of the hearers; that the fatal barrier to the success of our Western preachers is *dulness*, either of matter or of manner. No dull preacher can build up or hold together a Western Unitarian Church, whatever his social gifts may be, or however great the respect for his character, his industry, or his faithfulness.

7. That the amount of sympathy with liberal opinions in a community is not a criterion of the success of a positively Unitarian Church, even with an able and attractive preacher. There are many who sympathize with the opinions who will not come into the organization, for social reasons, or for prudential reasons. There may be in one or more of the Evangelical churches preaching sufficiently liberal; or the husband may have to separate himself from his wife; or the office holder or seeker may be unwilling to risk popularity, or the tradesman to lose trade, by openly joining a church with an obnoxious name. There will be many occasional hearers, who will never bind themselves to the organization.

To these general impressions, I might add the feeling of the very great mistake which the Unitarians have made in postponing so long their work of propagandism in the West. What could have been done easily twenty or thirty years ago must now be a work of constant difficulty. But I pass to specific reports of the condition of Western societies and churches that I visited.

1. Princeton, Illinois. I spent a day and a night in this city, called upon most of the members of the Unitarian society, and found them to be utterly discouraged, and hopeless of any hearty union of the discordant elements. The Universalists are suspicious of the Unitarians, and are not willing to give their money in support of preachers whom the Unitarians

prefer; and the Unitarians are not strong enough to sustain themselves alone. There are excellent and devoted men and women among them, who are very anxious to keep up their organization and hold their Sunday services. But they cannot do this, without much larger aid from the Unitarian Association than they have thus far received. If they had a church-building in a place more central than the hall where they have worshipped, and a minister acceptable to the Universalists, they might go on. But at present they propose to do nothing.

2. Geneseo, Illinois. In this quiet but thriving farming-town, I spent a night and the best part of a day, and preached in the evening, in a very comfortable hall, to an audience of one hundred persons. I was introduced to most of the leading members of the church, and called upon many of them at their houses and places of business. Under the ministry, zealous and faithful, of the Rev. M. J. Miller, the church seems to be entirely united, prosperous, and able to take care of itself. Its spirit and appearance are, more than in any Unitarian society of the West, those of a New England country Unitarian parish.

3. Davenport, Iowa. I spent in this city, of twenty-five thousand inhabitants, an afternoon, a night, and the whole of next day, meeting and conversing with the prominent members of the society. Many of these are influential men in the community. Mr. Seaver, the minister, is working very earnestly, and is spoken of by all with respect. They are not quite satisfied with the hall in which they worship, and are anxious to build a comfortable and attractive chapel nearer to the homes of most of the members. For this, they will need some assistance, and they rely upon the aid of gentlemen in the East, who own property in their city, or in the railways which centre there. Davenport is an important place, as the largest city in Iowa, and is growing rapidly, and there is ample material there for a strong liberal church, if the movement so well begun is properly sustained.

4. Council Bluffs, Iowa. In this young city, I spent the best part of two days, stayed two nights and preached on Sunday evening to an audience of more than three hundred, most

of them from the other churches of the city. They came to hear stated the ideas and doctrines of the Unitarian body. The nucleus of our congregation here is small. Of the fifteen or twenty families, the majority are Universalists. But they are thoroughly united, have taken by preference and deliberate vote the Unitarian name, and are determined to succeed. They have purchased a small building, in a very convenient and central position, and have fitted it up for a church. For the present, it will answer their need. But they hope that in a year or two the society will be large enough to warrant them in building a more conspicuous edifice. They are generous and self-sacrificing in their gifts, but to sustain themselves and support their preacher, they will need, for the present year at least, some pecuniary aid, which the Unitarian Association will do well to give them.

5. Omaha, Nebraska. I preached in this city on Sunday morning, September 26th, and remained over Monday until Tuesday morning, and also for a day and a half and two nights, on my return from the journey further west. The audience at the religious service was small, only thirty in all, and three of these from Council Bluffs. The organization of a year ago had been quite broken up when the new one of this year was formed, and some of its members had gone to the Spiritualist society or back to the other churches. But the few who are in the present society are wholly in earnest, have resolved to keep up their Sunday services, and to maintain themselves as a Unitarian Church. They have engaged for a year, Mr. Bond, their present minister, and hope with his aid and influence with Eastern Unitarians, to be able to build a house of worship, as the hall where they meet at present is not at all suitable, and very difficult of access. With a good church-building, they are confident that their numbers will be largely increased. They will give for this purpose to the full extent of their means, but cannot alone build such a church as they must have, to secure their growth and success. They rely very much upon the Unitarians who are owners in the Pacific Railway to aid them. It is very important that their enterprise should be encouraged and aided.

6. North Platte, Nebraska. I spent a short time at this village, two hundred and ninety-four miles west of Omaha, and conversed with a gentleman and lady, who are prominent in the society there. They have no preacher, and do not ask for any at present. But they have a flourishing Sunday school, a Bible class of young men, and lay readings; and hope in sustaining these, to lay the strong foundation of a church by and by. The village is at present almost wholly made up of mechanics and workmen in the railway shops; this being one of the principal stations of repair, and the terminus of the first division of the road. The Methodists have a preaching-station there, but no other denomination has come in, though there is already a population of three or four hundred. Donations of books for the Sunday school and the parish libraries will be gratefully received, and will do a great deal of good. They should have plenty of tracts to distribute.

7. Salt-Lake City. Having a convenient opportunity to visit the Mormon capital, and being so far upon the way, I thought that the chance ought not to be neglected. I reached the city on the afternoon of Thursday, September 30th, and remained until the next Monday morning. In this time, I made the acquaintance of nearly all the United States officers of the Territory, — the Governor, the three Judges, the Assessor, Collector, Land Agent, with their secretaries, visited them in their homes, and had free conversation with them about the opportunities for the liberal faith in Utah. I found that most of them were in sympathy with our ideas, and were confident that a liberal Christian society in Salt-Lake City, with an able missionary, would bring in most of the "Gentiles," men and women, and would have an influence for good impossible for any of the Evangelical sects. The Episcopal society is small, and its doctrines are not acceptable to some who attend its services. The Jews (who are gentiles in Utah), will attend a church which does not teach the Trinity; and the more intelligent of the Mormons, many of whom I conversed with, will go to hear the liberal gospel, on account of its large charity, and its freedom from exclusiveness. I was desired to urge upon the Unitarian Association the claim of this city as a missionary

station, and was assured that a preacher of our faith would find a warm welcome from the "Gentiles:" of these there are from two hundred and fifty to three hundred in the city.

I was very hospitably and courteously treated by the Mormon leaders, and earnestly invited to preach in their tabernacle.

8. St. Joseph, Missouri. I preached in this city on Friday evening, October 8th, and on Thursday evening, October 14th, and passed also the forenoon of Saturday, October 9th, there, in making calls and in visiting the Jewish synagogue, and conversing with the Rabbi. Rev. Mr. Finney, who is at present preaching at St. Joseph, has inspired the congregation with his own zeal and confidence, and the members are in excellent spirits and very hopeful of their future. There was a congregation of about fifty persons on each evening, though the weather was very cold, and walking in the unlighted and muddy streets was not at all comfortable. The hall in which the service is held is quite large, and easy of access, and at present the society have no plan of church-building. But they are hardly able to sustain public worship decently without aid from abroad. The city has now a population of twenty-five or thirty thousand, and is growing very fast. Several railways come together at that point. The spirit of the society is excellent, and they have no idea of letting the movement subside. Some of the most substantial men of the city are enlisted in it.

9. Leavenworth, Kansas. I endeavored in vain to bring together the congregation of our faith in this city, either for a religious service or for a social meeting, to consider their affairs. I could only see a few members of the society in the afternoon that I spent there; and from them I gathered an unfavorable impression that the movement for a liberal church had not been well managed, and that it was virtually broken up and not likely to be continued. Many of those prominent in the beginning left it some time ago; and the few who remain seem to have no confidence in its success. That a movement which promised so well should have failed, is a misfortune. Leavenworth is one of the most beautiful, orderly, and prosperous cities of the West, with a large future before it. That the elements of a liberal church are there, cannot be doubted.

10. Lawrence, Kansas. This church, after varying fortunes, and many discouragements from repeated changes in its ministry, and from the unfavorable position of its house of worship, "still lives," and is at present hopeful, united, and resolute. Rev. Mr. Cutting was supplying the pulpit at the time of my visit. I preached in the church in the morning to an audience of more than one hundred; and in the evening to an audience of more than two hundred, and spent a day and a half with the people after the Sunday. I have since learned that Mr. Cutting has received an invitation to settle with them, though his acceptance of the invitation is doubtful. An able man, with tact, sagacity, and freshness of thought, who is not afraid of hard work, can build up in Lawrence a strong society. The church-building is neat and substantial, even if its situation is not the best. Some of the most influential men in the city stand by the society; and it has the aid of its three ex-ministers, who can give its preacher the benefit of their counsel and experience. The State University is there.

11. Kansas City, Missouri. In Kansas City I spent the afternoon of October 12th, the whole of October 13th, and the morning of October 14th; preaching on the first evening, and attending a social gathering of the church on the second evening. At the religious service, seventy-five persons were present, most of whom were members of the regular Unitarian congregation. At the social gathering, there were about forty persons. Rev. Mr. Copeland is the present minister of the society, and is most earnest, faithful, and untiring in his effort to build up the church. He has the good-will of all classes, and they fully appreciate his fidelity; but he finds his task difficult. In the Presbyterian Church, there is an able, attractive, and very liberal preacher, — an experienced man, of fine personal presence and eminent pulpit gifts; and several of the Unitarian congregation can only be satisfied by the strong thought of a mature mind. The society, nevertheless, are quite united, are determined to succeed, and will make sacrifices of money and feeling rather than give up their enterprise. They are expecting soon to build a chapel, and are only hesitating as to its proper place. Kansas City has had a very rapid

growth, and is much newer and more unfinished in its appearance than the other cities on the banks of the Missouri. For some time to come, the money and interest of the people must be absorbed in material improvements. It is situated on several high bluffs, separated by ravines, at the bend of the Missouri River, where it turns eastward from its southward course, and is already the point of meeting of six lines of railway. The only bridge across the Missouri River is here. That it is destined to be one of the large cities of the West cannot be doubted. It should be liberally aided by Unitarians who have property in that region, and by the Unitarian Association; and timely aid will bring sure return.

12. Jacksonville, Illinois. I reached this city on Friday evening, October 15th, and remained until Wednesday morning, October 20th, preaching on Sunday, morning and evening, and attending on Sunday afternoon a special meeting of the congregation. No society of our faith had as yet been organized in Jacksonville, though several of our preachers had been heard at intervals. The Sunday services had been quite thoroughly advertised; and in the morning nearly one hundred were present, in the evening fully four hundred, every church in the city being represented. The leaders in the liberal movement are men of mark and influence, able to sustain such a movement even without a preacher. I found some fear of the trammels of organization, yet they seemed to be convinced that some kind of organization was essential to success, that they must have a name and a bond of union. At the afternoon meeting, a "Union for Christian work and help," similar to that in Providence, R. I., was formed. They intend now to keep up regular preaching, in the very comfortable and spacious hall which they have hired, and hope to have pecuniary aid from the Unitarian Association, if they should settle a minister and find themselves unable to give him a full support. Jacksonville is a city of ten thousand inhabitants, an old settlement, with an air of refinement and substantial worth in the appearance of its streets, its houses and gardens. It is most important as an educational centre. There are five colleges here, belonging to different sects, the State Asylum for the insane,

and the State institutions for the blind, the deaf, and for idiots. Properly managed, the movement at Jacksonville will have a sure success.

13. Quincy, Illinois. I remained in this city from Wednesday noon to Monday morning, attending the sessions of the "Western Conference," and preaching on Sunday morning at the ordination of Mr. Lyman Clark. If appearances may be trusted, the Quincy church is prosperous. It has one of the largest and most interesting Sunday schools in the denomination, a beautiful church-building, a very convenient suite of rooms for social gatherings, and every one speaks well of its zealous and faithful pastor. Quincy, the second city in the State in population, will soon be large enough for a second Unitarian church. Possibly the new Jewish synagogue, in the progress of Jewish reform, may become virtually a Unitarian church.

14. Madison, Wisconsin. On Tuesday evening, October 26th, I met, at the hall where they have been holding religious services, the small band who remain of what was the Unitarian society in Madison. We had free conversation together, but nothing satisfactory came of it. Their numbers are greatly reduced; and with those who stay there are differences of opinion, not only as to the right man, but as to the right opinions to be preached. If they can keep along together, and an able and interesting preacher can come to them, they believe that the society can be brought back, and its strength be greater than before. They are anxious to keep together. But they have now no ability to do more than board the preacher whom they may have, and can give him no salary. Unless helped largely from abroad, they must close their doors, or only keep lay services. The preacher in the Congregational Church is quite liberal enough to satisfy many of the Unitarians in Madison, and is doing much of the work that our own preachers would do. It is to be regretted that this second attempt to establish a Unitarian Church in the capital of Wisconsin, by the side of the unsectarian State University, has apparently failed. But the time may soon come for a third attempt, which shall be more judicious in its method, and more

prosperous in its result. On one point the Madison Unitarians agree, that full success can come to their movement only with a convenient and accessible church-building.

15. Prairie du Sac, Wisconsin. On the 27th of October, I visited this small town of five hundred inhabitants, and preached in the school-house of the village. The Unitarians and Universalists have nearly finished here a church large enough to seat three hundred and fifty or four hundred persons, handsome in its exterior, and larger than either of the other two village churches. They are very desirous to finish it before the winter sets in. But they have exhausted their present means; and if they go on with it now, will be obliged to incur a debt of two thousand dollars, bearing a heavy rate of interest. A loan to them of this amount, for which they would give ample security, would enable them to have service in the church before the New Year. They count not only upon a fair proportion of the inhabitants of their own village, but upon accessions from Sauk City, which has a population of one thousand or more, and is only a mile distant. The reverses in hop-growing have fallen heavily upon this region, and have delayed the work of church-building. The congregation here are united, and in good heart. They deserve the sympathy and aid of their friends in the East.

I intended to have visited the congregation at Baraboo, Wisconsin, fourteen miles from Prairie du Sac, but was obliged to return without doing so, in order to meet engagements in Chicago and Ann Arbor. That congregation, too, have suffered from reverses in hop-growing, and must have aid, if they are to keep their new church open and sustain public worship. Rev. F. M. Holland is with them, and is willing to stay for a bare support. The society deserves our sympathy for its perseverance under difficulties.

I reached Ann Arbor, on my return on Friday evening, October 29th, and commenced on the following Sunday my winter's work, preaching in the morning to an audience of one hundred and thirty, and in the evening giving the first of a course of lectures to an audience of four hundred and fifty. The Bible class of students was also organized; and the

Lord's Supper was administered. On Sunday, November 7th, there were twenty-seven in attendance upon the Bible class, and the church was filled in the evening. On Tuesday, Wednesday, and Thursday, of the last week, I attended a meeting of Unitarians and Universalists, in Kalamazoo, Michigan, and assisted in organizing a Union Liberal Christian Conference for Michigan, to meet quarterly in the larger cities and towns of the State. The meeting was entirely harmonious, the sessions were well attended, and all are confident of good results to come from it.

My experience in this missionary journey has proved the value of this office of Western Secretary, in cheering and quickening the scattered churches of our faith. It ought to have, certainly, the whole time of an able man; and yet I believe that its best work can be concentrated into six months of the year, with a great saving of physical fatigue, and of the enforced idleness which comes in constant travel to and fro in railway cars.

Respectfully submitted by

CHARLES H. BRIGHAM.

REPORT OF THE SECRETARY OF THE UNITARIAN SUNDAY-SCHOOL SOCIETY.

Read at the Fifteenth Annual Meeting, October 27.

IN view of the short time available for the purposes of this meeting, I will endeavor to give a brief, yet full, account of the actual operations of the Society during the past year, and trust for general discussion of subjects pertaining to Sunday-school work to the session of the afternoon. At this hour we are acting as representatives of the Sunday-school Society, — not of the whole Sunday-school work. The Society is but one, and comparatively a small part, of the working apparatus of this great interest. The greater part is in the several schools, the rooms provided and furnished for their sessions, the libraries,

the teachers' meetings, the ministry, and the churches themselves, — so far as they are awake to their duty in this matter, — and in the local Sunday-school conventions. There are two frequent confusions of thought we should avoid; one of them aims to exaggerate the importance of this Society by arguments which only show the importance of the Sunday school itself; the other aims to depreciate the value of the Society by showing that its work is very small in comparison with the whole work of the Sunday school. The truth is, that the Sunday-school Society exists to do that part of the general work which can best be done by one agency for all; and if the Society does this, it fulfils its duty and justifies its own existence.

I will speak of the work in the order in which it was presented at the last annual meeting, in the votes for raising money.

I. Office.

A correspondence is kept up with nearly all parts of the country. This is, in part, of a simply business nature, relating to purchases of books, subscriptions to the "Gazette," and matters relating thereto. This correspondence is chiefly attended to by the efficient assistant who has had charge of it for several years. But there are also many letters asking questions respecting library-books, text-books, methods of instruction, and also soliciting aid, in one form or another, for new or indigent schools. To answer these, with all the information and results of his own and others' experience at his command, is a part of the work of the Secretary. The same sort of aid by means of personal interviews at the office, occupies perhaps a still larger share of my time. Waiving the question of the value of what I do in this way, I venture to suggest the obvious advantage of having a person interested in the work, well-informed, and of good judgment, to whom all who want can resort for advice and direction.

Besides sales of manuals, cards, maps, and other apparatus of Sunday-school work, sixty-seven schools have been supplied with new library-books.

The larger part of the publication work of the "Gazette" is done at the office, such as the receipt of subscriptions, collec-

tion of bills, and the distribution of all that go otherwise than by the mail. That part of the Secretary's work which belongs to the editorial care of the "Gazette" may also be reckoned as a part of the office work. All this work, including the salary of the Secretary and clerk, appears in the financial statement under the head of General Expenses, in which are included also the cost of the two public meetings; printing of circulars, tickets, and notices; postage, express, paper, and sundry other small items. For this part of the work, the sum of two thousand dollars was voted. The amount, as charged in the books, has been about nineteen hundred and fifty dollars, but by means of the business connection of the Secretary with the American Unitarian Association, four hundred and seventy-five dollars of this amount is credited to the Sunday-school Society, and the sum actually drawn from its funds has been fourteen hundred and seventy-five dollars.

II. The Sunday-school Gazette.

This subject was very fully discussed at the last meeting in various phases of it, — that relating to its price taking a leading part. I stated that the cost of publishing the paper, aside from that part which goes under the head of General Expenses, is about one thousand dollars over the probable receipts, — the cost being about four thousand dollars, and the receipts three thousand. The actual figures for the year vary but slightly from this estimate. One thousand dollars was voted for the support and improvement of the "Gazette;" and the question of a change in the subscription price was remitted to the officers of the Society. It was fully discussed at the first meeting of the Board, and, as always before, the result was a vote to leave it as it had been, and await the result of the year's experiment in raising money.

It may seem to some a needless repetition to urge still again the fact that the "Gazette," like nearly all children's religious papers, is a charitable, not a money-making, agency. After repeated discussions in public and private, in which arguments of real force have been advanced in favor of raising the price to a sum that would reimburse the cost, the conclusion has

always been that a proper regard for the greatest usefulness of the paper, and the best fulfilment of its denominational and Christian aim, requires that the price should be such as not to prevent its circulation in the most indigent families. But this low price virtually makes the "Gazette" partly a gratuity, even to those who pay the regular subscription price. So many of our able schools as take it, and do not contribute any thing in addition to the funds of the Sunday-school Society, are, to that extent, drawing upon the charitable gifts of other churches, perhaps much poorer than they are.

The "Gazette" is one of the long arms, and, I believe, one of the strong arms, of our denominational action. It carries pure, positive, rational, religious instruction into many thousands of the homes of our land: other thousands of the poor ones of the Lord would welcome it, if our stream of charity ran broader and deeper.

The circulation of the "Gazette" has slightly increased during the year. The number regularly sent out is a little over fifteen thousand, making a total issue of more than three hundred and sixty thousand copies in the year. About sixteen hundred copies of each number are sent gratuitously, chiefly to reformatory and charitable institutions, and to schools, colored and white, at the South. Letters were addressed, early in the year, to all the persons receiving considerable packages, making inquiries as to the use made of the papers, and the desirableness of their continuance. The answers were in nearly every case warm and hearty, and expressive of an earnest wish to have the papers continued. A considerable quantity of back numbers of the "Gazette" which had accumulated in the office, as well as those received from various schools during the year, have been disposed of in gifts to persons engaged in some form of educational or charitable work. One man who spends his Sundays in distributing papers on Boston Common has received several parcels of the "Gazete" for that purpose.

A paper conducted, as the Gazette is, on a carefully economical plan as to embellishment, labors under disadvantage in competition with the numerous and highly illustrated and warmly spiced magazines and semi-secular papers, which solicit

and attract the attention of the young in our cities and large towns. As a fact, the waning subscriptions are generally those of the cities, while new subscriptions are largely in the remoter regions of the country; yet I have not been without the gratifying assurance, in various quarters, of the success with which I have tried to unite the useful and interesting in its contents.

I regard this as the most important part of our work. In fact, I do not know any agency now used by the denomination that covers so large a field, and reaches so great a number of souls. The expenditures on it should be increased; some of the Sunday schools in our wealthier societies subscribe and pay for a larger number of the "Gazettes" than are wanted for their own members, and distribute the overplus in mission-schools or otherwise, — a plan to be commended as a cheap and wholesome charity.

I have been disappointed in the amount of aid rendered in the form of original articles for the "Gazette." It ought to be filled with the fruits of the pure and warm spiritual life of our saintliest and most gifted. Some valuable new contributors have been secured; but the offerings of all who join simplicity of style with sincere love of children and a moral and religious spirit would be acceptable.

III. Manuals.

It was thought at the beginning of the year that some important additions might be made to our list of manuals or text-books. Especially it was hoped that a thorough and comprehensive text-book on controverted doctrines might be prepared, which would supply the want, so often expressed, of positive doctrinal instruction in our Sunday schools. Some initiatory steps only served to bring to view the peculiar difficulties in the way of a satisfactory result, and the task has been again postponed.

Early in the year, a new list of our text-books was prepared, differing from that before issued, in that it contained the names of all the text-books known to be in use in our schools, whether published by the Sunday-school Society or not, and in hav-

ing the books arranged, not alphabetically, as before, but in the order corresponding to their estimated fitness for the different stages of mental growth.

A short form of creed — a statement of belief adapted especially for the young — has been very carefully prepared, and has been largely introduced into our schools.

A new question-book by the Rev. Mr. Winkley, on the Gospel of John, has just been published. It aims especially to bring out the religious lessons of the book; but is also positive and Christian in its theology, as those who know the author would expect.

IV. Charities.

The largest element of this work has been already mentioned; namely, the distribution of over fifteen hundred copies of the "Gazette." Besides, in a few instances, gifts of text-books and library-books have been made to new schools in feeble societies, or schools sustained where there is no church. The amount of such gifts has not exceeded fifty dollars in all. Parcels of second-hand books have been given to nineteen schools. In this way, I think, not less than a thousand volumes of worn books, contributed by various schools, have been put to good use through the agency of the Sunday-school Society the past year. All such contributions of library-books are sure of finding a welcome, and being put to speedy use. Just at present, owing to the general introduction of the new "Service and Hymn and Tune Books," the supply of second-hand service-books is in excess of the demand.

At the last annual meeting, it was voted to expend five hundred dollars in this branch of our work. Much less has been expended than I could have found good use for. The extent of the work is determined by the amount of means provided.

V. The Sunday-school Hymn and Tune Book.

Among the votes passed at the last meeting was one to raise one thousand dollars to be used to reassume the publication of this book, which had been transferred to the American

Unitarian Association; but it was also voted to assign a day then more than six months in the future, as the day of the general collection. The second vote was inconsistent with the first, since the book was already so far advanced that the money was required at an earlier time than that assigned for the collection. Before that day arrived, the new book was published; and, though this Society did not bear the risk, and has not received the profit arising from it, we can justly feel that the work is ours, and that we can rejoice heartily in the almost universal approval it has met with. The sale has already passed twelve thousand copies, and continues to be rapid. From the testimonies of others, as well as my own experience in the use of it, I believe the book is to be a great and lasting benefit to our Sunday schools, greater in the proportion of the faithfulness with which it is used, as a means both of devotional and musical culture.

VI. Finance.

The meeting last year voted to recommend the raising of $5,000, to be used as follows: $2,000 for salaries, office and general expenses; $1,000 for the "Gazette;" $500 for manuals; $500 for charities; and $1,000 for the "Hymn and Tune Book." To raise it, it was voted to request the secretaries of the local conferences to use the same methods which are resorted to for the larger missionary contribution of the year. The secretaries, at their meeting in December, acceded to this proposition; and when the time designated for the general collection, the second Sunday in May, approached, an assignment of the sum to be raised to the several conferences was made. The result was a total of slightly over $3,000, contributed chiefly at or near that time. There was a great disparity in the action of the several conferences: some raised a sum more or less in excess of that assigned to them, others contributed nothing. From all the churches of our denomination in the "Great West," including the States of the Pacific coast, fifteen dollars was received, the gift of the new society in Chicago, under the charge of Rev. Mr. Staples; from the conference of churches in and around the city of New York, nothing.

From the Middle States, gifts came only from the two new societies in Wilmington and Vineland. From the State of Maine $10 was received, from the society in Calais. On the other hand, twenty churches of the Worcester Conference contributed to the amount of $465.55, — the sum assigned to that conference being $250. Middlesex South and Middlesex North, Connecticut-River and Lake-Champlain, conferences contributed severally larger amounts than were assigned to them. The largest amount contributed by any one church was $101, by the Westminster Church in Providence. This collection was taken up after an address by the Secretary. The latter waives his claim to the credit of it in favor of that society, so justly honored for its habitual liberality.

The whole number of societies contributing was 112: the whole amount $3,015. The year before it was $3,162 and the year before that, $3,982. While the sum is less, the amount available for the uses of the Society, other than the personal services of the Secretary, has been larger. But though the retrospect is satisfactory, in that by careful management the funds have sufficed for the actual necessities of the work of the Society, it is unsatisfactory as showing so large a portion of our churches to be indifferent to the claims of this work, leaving it cramped, and confined to a narrow range; meeting in the most careful manner the demands actually pressing on it; turning away many moving appeals, instead of reaching out its arms to enlarge its work, and render efficient aid and encouragement to faithful and self-sacrificing laborers in the cause of pure religion and Christian education.

I think, on the whole, the result of the endeavor to raise the needful money by the quiet but comprehensive machinery of the local conferences, instead of by personal appeal and solicitation, is encouraging. This year no one has been pressed. The money has been given freely and cheerfully. We may reasonably hope that another attempt will be still more successful. When the year began, the treasury of the Society was exhausted, and the day of its collection was six months away. Under these circumstances, the Executive Committee of the American Unitarian Association met our appeal for aid with a

loan of $1,000; and only by this timely aid were we saved from extreme embarrassment. It was understood, that, if our collection proved fully a success, this money was to be returned; but, as we received but $3,000 to effect the work for which $4,000 was voted, we have not been able to repay the loan except in part; namely, $300. A healthy moral sentiment would make us all anxious that the full amount of the loan should be repaid. I sincerely trust that another year will give us the amount needful for this act of justice, as well as what will carry on the work of the Society.

Though not in name the work of our Society, yet, as being closely related and of very great and unquestioned value, the labors of the Ladies' Commission deserve our warm and grateful acknowledgment. It is not easy to over-estimate the value of the work they do in sifting, from the immense heap of so-called juvenile literature, the small measure of pure wheat; committing to their well-deserved limbo the weak wishwash of a feeble, sentimental, nerveless religion, the emptiness of mere fiction aiming at no higher result than to while away time, the morbid and depressing lessons of a false theology, and the unwholesome spice of sensation stories. The two little pamphlets in which they have embodied the results of their labor, are among the most valuable of our religious apparatus.

This is, in brief, the record of the year. To quote the words of the circular issued last winter: "The Sunday-school Society does not claim to be doing a very great work; but it does claim that this work is of real importance, that it is done carefully, that it is a Christian work, and that it can and will be made a greater work if the means are supplied."

I will not do your Christian faith and good sense the injustice to enter into an argument to prove the value of the Sunday school. Our ears have become wonted to low-spirited complaints over its imperfections and failings. But we all know in our hearts that its value, and the possibility of its rich and blessed success, are just as certain as the everlasting gospel of Jesus Christ. Only the slowest mind and dullest eye can look on the sweeping tide of life around us, and not see the fearful activity and strength of the forces that carry the young

towards an irreligious and unaspiring career of earthly ambition and pleasure. The let-alone policy does not meet the demand. Earnest, faithful, loving, and pious care, alone does meet it; and nowhere more effectually than in well-managed Sunday schools. God means the salvation of the young; but he also means that the care and instruction of the older shall be the surest means of it. Not as an expected. matter-of-course part of parish machinery; not as a contrivance for amusing the minds of children; not as a half-sanctified machine for oratorical, dramatic, or musical culture, do we justly regard the Sunday school: but as a gracious opportunity for folding the arms of our tenderest love, in the spirit of devout faith in God and Christ, around the children who are put into our charge; to save their souls, not alone from the distant, but from the present, perdition; not alone for the distant, but for the present, heaven.

EXTRACTS FROM THE FOURTH ANNUAL REPORT OF THE BUSINESS COMMITTEE OF THE LADIES' COMMISSION ON SUNDAY-SCHOOL BOOKS.

[We have asked the privilege of printing a portion of this Report, because it helps to a knowledge of the magnitude and importance of the work of the Ladies' Commission. The results of their labors have been gratefully welcomed by many who yet do not fully appreciate the pains with which they have been wrought.]

THE work of the Commission for the past year has been chiefly in the direction of preparing a Second Supplement to the Catalogue of 1867.

As it was found that the edition of that Catalogue would last through another year, and as suggestions from various sources led us to consider a careful revision necessary before issuing another, it was voted last autumn to reprint, in the spring of 1869, only the Supplement of the preceding year, the edition of which was nearly exhausted; adding to it whatever selections we might make from the current literature.

In accordance with this vote, the three Reading Committees

examined, during the winter, four hundred and eighteen books, but were able to recommend only one hundred and twenty one, — not quite twenty-nine per cent.

Early in May this new Supplement was issued, with the titles of books accepted during the preceding winter printed in italics in their proper places upon the lists. Copies were sent immediately to all the parishes of the denomination; and we are assured, by Mr. Lowe and Mr. Livermore, who have had, perhaps, the best opportunities of judging, that our work is appreciated, and our Catalogue is widely used by Sunday schools and families in their selections of books.

Copies have been recently sent to about eighty publishing houses, with the statement that the Commission would continue its preparation of lists, and desired copies of their new publications. Several replies are already received, inviting us to ask for any books we may wish to examine. Indeed we have had, from the first, with scarcely an exception, a kind recognition from publishers and a generous supply of books.

The Special Committee to aid in the preparation of a Hymn and Tune Book for Sunday schools have at last seen the result of their long and faithful labors, and had the pleasure of hearing often, from the schools, of its adaptation to their need.

We have had but three manuscripts offered for examination during the year; but it would be surprising if our Committee on Manuscripts were pressed with work, since authors can derive no advantage from us, beyond the opportunity of presenting our recommendation to publishers; with whom we regret to believe, our literary judgment or taste weighs less than a certain unmistakable flavor of popularity, which will secure, for even a poor book, a ready sale.

Indeed it is to be feared, that we ourselves, by reading so much of the current, weak literature, and meeting so seldom with books of the first quality, have wearied in our search for the latter, and accepted *some*, whose only claim is that they are "unobjectionable," while they are, perhaps, too unreadable to be taken from the shelves of a library; and *others*, whose merits are not sufficient to counterbalance expressions or teachings wholly at variance with our methods of unfolding

religious truth. The suggestion that we have lowered our standard has come chiefly from our own ranks, yet we have heard it outside; and, therefore, the Business Committee would recall a statement made at the organization of the Commission. The Secretary's record reads, that the design shall be "to prepare a library of books which may be a standard collection;" and that, "no matter how small the number, every book shall be unqualifiedly approved." "The collection thus made can be recommended to the churches, and it is believed that, for families as well as Sunday schools, a great service will be done." . . .

For the last two years the work of the Commission has been carried on with great practical success. The labor has been equalized, each year's reading finished before the Supplement was sent to press; and the three Reading Committees supplied with their due share of good, bad, and indifferent books. But in recommending the continuance of our present organization, in accordance with which "every book must have been read and approved by five members of a committee before it can be placed upon the Catalogue," it has seemed advisable to the Business Committee to propose a full and candid discussion of books under examination; not only in the Special Committees, but at the General Meetings, — making the usual semi-monthly Reports of the Chairman the basis of such discussion. Thus, while few can read any volume, all present will learn somewhat of its merits. Since the selections this year will be mainly from new publications, these criticisms will be interesting, and our frequent comparison of views may lead us back, if we have wandered from our standard.

As the whole Catalogue will be reprinted next spring, the Business Committee would also recommend that the ladies look it over at their convenience, through the winter; and report from time to time such books as, in their opinion, are wrongly placed, or are unworthy any place upon our lists. They would also suggest, that, before any new lists pass to the printer, they shall meet a final review in a full meeting of the Commission, and then be accepted by vote. This will give unity to our work, a share of responsibility to all, and the

Catalogue will go out with the full sanction of the Commission.

The call has come frequently of late for an additional list, recommending books for general reading to young people, about twenty years of age, who have no wise friends at hand to select for them, and are therefore led to take indiscriminately from circulating libraries, getting much chaff with very little wheat. The Business Committee would propose the preparation of such a list, to be issued as soon as ready. Those of our number who have regretted the exclusion of works of fiction, of high tone and good moral influence, from our third list will welcome their admission under a separate heading; and Sunday-school Superintendents who regard all elevating and useful reading for their oldest classes as entitled to a place upon the shelves of their libraries can draw from this new list at their discretion. There is already a foundation for it, in the books marked "rejected" because unsuitable for Sunday-school purposes. Probably many of these will be found appropriate for a more general library; and it is believed that the publication of the list now proposed will add much to the value of the work of the Commission.

The readiness and enthusiasm with which our corresponding members, elected during this year, have co-operated with us, lead us to prophesy great benefit and pleasure from our intercourse with them. Already their interesting letters are a bond between us and the distant Sunday schools; and have given us some knowledge of the wants of other localities, while they have brought us timely and interesting criticisms of many of the new books. We can doubtless obtain much aid from these ladies in forming the additional list just proposed, and in the revision of the Catalogue. . . .

LETTER OF REV. C. H. A. DALL.

BOMBAY, Oct. 7, 1869.

REV. CHARLES LOWE, Secretary of A. U. A.

DEAR BRO. LOWE, — I am to leave Bombay to-morrow for Calcutta, by rail, direct; a journey of five or six days. My

eight or nine days in this western capital of British India have been well filled with meetings and appointments, with addresses and conversations, and with calls made and returned; with applications for books, and confessions of religious belief and needs, — in which yourself and our committee would recognize providential openings for gospel labor and new calls to disseminate the truth as it is in Jesus. I have this hour returned from half a day's visit to an excellent family of English Unitarians residing at Bandora; a place accessible by rail, and which I may call the West Newton of Bombay. The father of this family does business in the city, and is one of those "scattered abroad," that do honor, by lonely years of unswerving testimony, to the simplicity and glory of our Unitarian gospel. After eight years of such faithful testimony in Bombay; attending, the while, on the services of a liberal Church of England minister (who had me to breakfast with him at the Church Mission here, yesterday morning), it is only fair that I should name this family, and say that I speak of the Teesdales of Leeds; who recognized me as having preached for them in England, in the pulpit of the Rev. Thomas Hincks, some years ago. Strange that I have only now discovered their Indian home! I learn from them that there is another good Unitarian family, the Dangerfields, whom I may find at Nagpore, on my way across the country, near the close of our first day's journey. . . . Let me briefly name some of the meetings and calls to missionary labor to which I have referred. (1.) Landing from our steamship "Neera," on the 29th of September last, I presently fell in with the Rev. Mr. Bowen, a liberal Orthodox missionary whom I had previously known,—now the editor of a weekly religious newspaper, — and who gave me much valuable information on the state of religion and Christian progress on this side of India. He has been here twenty years. By his conversation and that of several others, I got definite information regarding Miss Carpenter's work here, and of the ladies who came out to assist her, but are now, all three of them, engaged in successful plans of female education which are strictly their own; Miss Chamberlain at Ahmedabad, Miss Martin at Poona, and Miss Richmond as "Lady Superintendent of the Government Normal School," at Bombay. With these ladies,

excepting Miss Martin, I am in direct correspondence. I have repeatedly visited Miss Richmond's school, and the well conducted "Alexandra Native Girls' School," of this city, ably managed by a Scotch lady, twenty years in India, Miss Mitchell. I have also had interviews with Judge Cursetjee Manockjee, who is recognized I believe as the pioneer in female education for nearly fifty years past on this side of India. On this subject I have a letter from him with a valuable budget of printed matter. (2.) I parted from the Rev. Mr. Bowen, on the morning of my arrival (after reading the Calcutta letters that awaited me at the American House of Messrs. Stearns, Hobart, & Co.), thinking I would leave for Calcutta on that day P.M., unless some clear call of missionary duty detained me. I went over to the counting-house of the Hindoo merchant, at whose wealthy home on Malabar Hill we had a very satisfactory religious meeting, of two and a half hours' discoursing and conversation, when I made my first visit to Bombay some years ago. This gentleman received me gladly, and at once proposed to notify a special meeting of the Church of Prayer, or *Prarthona Somaj*, to hear more of Unitarian Christianity. I accepted this opportunity as a call to tarry a little in Bombay; and, on the next evening but one, was grateful to be permitted to stand in the midst of a regularly organized society, that holds its weekly Sunday services in the hall where we met. This place of worship was filled to the number of about fifty. There were some Parsees present, and several Hindoo ladies; and for over two hours, mingled with the narrative of my Indian life, I set forth the gospel elements of godliness and the true doctrine of prayer to Our Father, in the Spirit of our Brother, making my strongest appeal for Jesus as the natural and God-given Head of the great human family of earth and heaven. This appeal was not only listened to with deep attention and good-will, but some of the leaders openly said they were Unitarian Christians, and had little faith in the permanency of the Somaj, except under the leading and headship of Jesus. Several have since written to me. Some have called for further instruction at my room here at the hotel; and a number want to get Unitarian books, which I am to send from Calcutta. No day has

passed without these interviews. We have an inquiry and conversation meeting to-night, at the house of the leader of the Somaj, Dr. Atmaram's; and to-morrow I leave for Calcutta. God is with us, and the cry for him and his truth grows stronger daily, as well here as in Bengal. Pray for us, and

Your Brother DALL.

NOTE.

WE have received a communication from Rev. Jules Steeg, of Libourne (near Bordeaux) in France, saying that he would be glad to receive into his family a few young men, and teach them French, German, and the classics, and care for them if in delicate health. The place is one of the healthiest in the south of France, making it desirable for invalids; and Mr. Steeg is well known to those conversant with modern French theological literature, as a frequent contributor to "Le Lien," and other reviews; and an able writer of the Liberal Christian school. We should be happy to be the medium of communication for any who would like to avail themselves of such an opportunity.

CORRECTION.

IN our last issue we inadvertently stated that Rev. H. M. Simmons, of Ilion, N. Y., had come to us from the Baptist denomination. We should have said from the Presbyterian denomination. Mr. Simmons was pastor of the "First Ward Presbyterian Church" in Syracuse, when his difference of views from those held by the Presbytery led him, of his own accord, to withdraw from that connection.

TO SUBSCRIBERS.

SUBSCRIBERS to the Monthly Journal can receive numbers of the new Review — "Old and New" — to the amount now due them on their subscription; or the money paid will be refunded, if they so prefer.

To OUR READERS. — We desire to call especial attention to the announcement, on the third page of the cover, of important new publications about to be issued by the Association.

NEW PUBLICATIONS.

The Primeval World of Hebrew Tradition. By FREDERIC HENRY HEDGE. Boston: Roberts Brothers.

This volume consists of twelve chapters upon prominent passages from the book of Genesis, and displays that rare combination of power of thought and richness of expression which are characteristic of the author.

His manner of regarding the Old Testament shows a spirit of mingled independence and reverence. No one more boldly and unreservedly abrogates any such blind acceptance of the Bible Record as to set up its cosmogony as authoritative in the face of the declarations of science, or to rest the interests of religion on the verbal accuracy of the Old-Testament books; but, on the other hand, he disdainfully resents the flippant criticism which consists in the cheap demonstrations of impossibilities in the alleged capacity of Noah's ark, and in the story of the six days' creation; and which, because of such easily discovered flaws, would dismiss as myths all these stories in which the piety of former ages has found help and edification.

Reading these traditions of an early revelation in such a spirit, and recognizing the rich store of wisdom and suggestion which they contain, the author proceeds to grapple with the great problems which connect themselves with the creation of the world and the origin of human society and the nature of man. Some of the questions are those which come to every child when he begins to think, which yet are among the profoundest and most difficult others are those which occur only to maturer thought; and many are such as present themselves only to an ingenious and fruitful mind. And it is the richness and variety of the inquiries, as much as the wisdom of their solution, that make the value of the book. We are led, as by one bearing a torch, through interesting fields. We see ever unexpected beauties and fresh realities; new tasks for the human intellect to grapple with; new treasures of knowledge to enjoy. And whether we accept all his conclusions and inferences or not, we feel ever richer for having been with such a guide. — ED.

The Science of Thought: a System of Logic. By CHARLES CARROLL EVERETT. Boston: Wm. V. Spencer.

From some notices we had seen, we had obtained the impression that this volume was a very popular treatise, making logic

easy, and requiring, instead of careful study, only that one should yield himself to the fascination of its style, and be borne smoothly along. Such an impression, however, does great injustice to the work. It is as profound and thoughtful as Mill or Spencer, and demands as close attention; grappling with all the difficulties, and tracing all the intricacies, of the subject of which it treats. Only it is so aglow with the fervor of the author's own love of the science he would teach, that the contagion of it inspires the reader, and keeps the attention awake; while the perspicuous style and clearness of statement and fertility of illustration make the study as easy as it is possible for it to be made. We recommend the book most unreservedly to those who are interested in this branch of study, or who desire to become so. — ED.

Handbook of Religious Instruction. Translated from the Dutch of J. H. MARONIER, Preacher at Leyden, by FRANCIS T. WASHBURNE. Boston: William V. Spencer.

This is a very small Question Book, in two parts, designed for use in classes. The first part is on the History of Religion; and the second part, on the most important topics connected with the Christian religion. The questions are well arranged, marking out a plan for thorough study. The answers, so far as given, are concise and satisfactory; and the references are carefully prepared. — ED.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Nov. 15, 1869. — Present: Messrs. Eliot, Kidder, Smith, Livermore, Metcalf, Reynolds, Stevens, Chickering, Cobb, Crosby, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to the Public Library, Ipswich, Mass.; the library of the First Unitarian Society, Toledo, Ohio; and of the Phi Alpha Literary Society, in Illinois College, Jacksonville, Ill.

In accordance with recommendations contained in this committee's Report, votes were adopted as follows: Authorizing the publication of the fourth edition of Noyes's Translation of the New Testament; presenting twenty copies of that work to the Cambridge Divinity School, for the use of the students, and in compliance with a request from its professors; appropriating $500 for the issuing of new editions of various tracts, and the same amount for

advertising the Association's publications; accepting a proposal from the British and Foreign Unitarian Association, for the purchase of one thousand copies of Dr. Channing's Works, in a cheap edition, about to be issued by them; and authorizing the Committee on Publications to proceed at once to publish the following books, — a volume of Sermons, by Rev. Robert Laird Collier, D.D.; the "Winchester Lectures," by Rev. Richard Metcalf; and a volume of stories, including "Christmas Waits in Boston," and "Daily Bread," by Rev. Edward E. Hale, "The Oiled Feather," "The Man who kept Himself in Repair," and such other stories as the committee might select.

This committee also reported that they had considered a plan submitted by Rev. Edward E. Hale, for the establishment of a new monthly magazine, which they commended to the consideration of the Board, in the belief that, with such modifications as might be made after more careful discussion, its adoption would conduce to the best interests of our cause.

After an explanation of his plan by Mr. Hale, who appeared before the Board, by invitation of the Publication Committee, and a lengthy discussion, a committee, consisting of Messrs. Kidder, Kennard, and Shattuck, was appointed, with authority to enter into an arrangement for aiding the publication of a magazine, upon the plan proposed by Mr. Hale; and there was appropriated for that purpose the sum of $8,000; the terms of repayment of such amount, with interest, to be arranged to the satisfaction of the committee.

The Committee on the Middle and Southern States reported in favor of an appropriation of $1,000, for the salary of Miss Amy M. Bradley, in Wilmington, N.C., with the understanding that it should be inclusive of such sums as might be received for that special purpose: and they also recommended that the special committee, consisting of the President, the Secretary, and Mr. Ware, appointed by the last Board to confer with the officers of the African Methodist Episcopal Church, and to arrange with them the work in which we were to co-operate with them, be reappointed; and that the sum of $1,000 be placed in their hands for use in such ways as might seem to the committee most advantageous; it being understood that a portion of the amount should be expended to secure the services of the professors of Antioch College in teaching at Wilberforce University.

This report was adopted.

In accordance with the suggestion of the Secretary, it was voted

that the sum of $1,500 be appropriated in aid of Theatre Preaching, to be carried on, as last year, in such places as might be deemed expedient; and that Rev. Adams Ayer be requested again to take charge of the work, in conjunction with the officers of this Association.

After the transaction of other business, the Board adjourned.

INTELLIGENCE.

Rev. FREDERIC N. KNAPP was installed as pastor of the First Parish, Plymouth, Mass., on Sunday, October 17; the sermon being preached by Rev. Henry W. Bellows, D.D., of New York.

THE NEW-YORK CENTRAL CONFERENCE OF LIBERAL CHRISTIANS held a meeting at Canastota, N.Y., commencing on Tuesday, October 26, and continuing through the following day. Sermons were preached by Rev. L. Homes (Universalist), of Little Falls, and Rev. H. M. Simmons, of Ilion, and there was a discussion of the question, "What is the true basis of a church?" Resolutions were adopted earnestly requesting every one of the Unitarian Churches belonging to the Conference, to make a generous contribution to the funds of the American Unitarian Association; and heartily congratulating the Universalist Societies on the coming of their centennial anniversary; sympathizing with them in their purpose of raising a memorial of that occasion, and wishing them triumphant success. Officers for the coming year were chosen as follows: President, H. Robinson, M.D., Auburn; Vice-Presidents, H. D. Donnelly, Ithaca, and Rev. Frederic Frothingham, Buffalo; Secretary and Treasurer, Rev. A. Freeman Bailey, Etna; Directors, Rev. Samuel J. May, Syracuse, Milton Jarvis, M.D., Canastota, Rev. L. Holmes, Little Falls, Harvey Hakes, Ilion, William G. Wise, Auburn.

THE NEW-YORK AND HUDSON-RIVER CONFERENCE held a meeting at Brooklyn, N.Y., commencing on Tuesday evening, October 26, with a sermon by Rev. George H. Hepworth, of New York, and continuing through the following day. The Secretary, Rev. Rushton D. Burr, of Yonkers, presented a report, and there were also reports from the churches connected with the Conference.

An essay on Sunday-school Teaching was read by Robert Foster, Esq., of Brooklyn; which was followed by a discussion. There was also a discussion on the subject of missionary enterprises; after which resolutions were passed, providing for the employment of a missionary, whose duty it should be to supply the shipping in New-York harbor with Unitarian literature, and instructing the Executive Committee to take immediate steps to establish a depot in New York for the distribution and sale of such literature.

The Unitarian Sunday-school Society held its fifteenth annual meeting, in Boston, at Hollis-street Church, Wednesday, October 27. The Secretary, Rev. Leonard J. Livermore, and Treasurer, Mr. Ira C. Gray, presented their reports, and resolutions, offered by the former, and expressing the views of his report, were discussed, and acted upon. An address on "The best method of Sunday-school Instruction" was delivered by Rev. Samuel H. Winkley, of Boston, and was followed by a discussion. Among the resolutions adopted, was one recommending that the sum of ten thousand dollars be raised the coming year, for the work of the society, and to enable it to repay the balance of the loan received from the American Unitarian Association. Officers for the ensuing year were chosen as follows: President, William H. Baldwin, Boston; Vice-Presidents, Rev. Edwin G. Adams, Templeton; and Rev. Carlton A. Staples, Chicago, Ill.; Secretary, Rev. Leonard J. Livermore, North Cambridge; Treasurer, Ira C. Gray, Boston; Directors, Rev. Warren H. Cudworth, East Boston, Sidney A. Stetson, Boston, Warren Sawyer, Boston, Hon. Henry Chapin, Worcester, Rev. John F. Moors, Greenfield.

The Channing Conference held a meeting in Fall River, Mass., on Wednesday, October 27. Reports were presented on the condition of the Sunday schools in the Conference, and the progress of Christian work. Rev. Ezra S. Gannett, D.D., of Boston, made an appeal in behalf of the Cambridge Divinity School; and Rev. Daniel W. Stevens, missionary of the American Unitarian Association to seamen, at Holmes Hole, gave an account of his work.

Mr. Frederic L. Hosmer, a graduate of the Cambridge Divinity School in the last class, was ordained as junior pastor of the First Congregational Society, in Northboro', Mass., on Thursday, October 28. The order of services was as follows: Reading

from the Scriptures, by Rev. George A. Thayer, of South Boston; opening prayer, by Rev. George S. Ball, of Upton; sermon, by Rev. Cyrus A. Bartol, D.D., of Boston; ordination, by the society, through its committee; right hand of fellowship, by Rev. Joseph Allen, D.D., senior pastor; charge, by Rev. Oliver Stearns, D.D., of Cambridge; address to the people, by Rev. Alonzo Hill, D.D., of Worcester; closing prayer, by Rev. William G. Scandlin, of Grafton; benediction, by the pastor.

Rev. H. M. Simmons (formerly of the Presbyterian denomination) was installed as pastor of the Unitarian Society in Ilion, N.Y., on Thursday, October 28. The order of services was as follows: Introductory prayer and reading from the Scriptures, by Rev. John C. Zachos, of Ithaca, N.Y.; sermon, by Rev. Charles Lowe, Secretary of the American Unitarian Association; ordaining prayer, by Rev. Frederic Frothingham, of Buffalo, N.Y.; charge and address to the people, by Rev. Samuel J. May, of Syracuse, N.Y.; right hand of fellowship, by Rev. Mr. Munday (Independent Baptist), of Syracuse; closing prayer and benediction, by the pastor.

A new Mission Society was started in Chicago, Ill., on Sunday afternoon, October 31. Mr. Charles W. Wendte, a graduate of the Cambridge Divinity School, in the last class, who is to have charge of the movement, conducted the devotional services on the occasion; and addresses were made by him, and the pastors of the three Unitarian Societies in Chicago, — Rev. Robert Laird Collier, D.D., Rev. Carlton A. Staples, and Rev. Robert Collyer.

The Suffolk Conference held its annual meeting in Boston, at the Hollis-street Chapel, on Tuesday, November 2. The Secretary read a report of the doings of the Conference during the year. The subject of the needs of the American Unitarian Association was considered, and a Committee was appointed to confer with the Secretary of the Association concerning the proposed collection. Rev. Ezra S. Gannett, D.D., addressed the meeting, in behalf of the Cambridge Divinity School, and an appropriation of $300 was voted for that object. Officers for the coming year were chosen as follows: President, Rev. James Freeman Clarke, D.D.; Vice-Presidents, Rev. Edward E. Hale and William H. Baldwin; Secretary, Rev. George L. Chaney; Treasurer, Edward Wigglesworth; Directors, Rev. Warren H. Cudworth, Charles J. Bishop, Andrew Lawrence, Rev. Rufus Ellis, Mrs. Samuel Cabot, and Miss E. S. Emmons. In the even

ing, there was a public meeting at the Hollis-street Church, when a discourse was delivered by Rev. Henry W. Bellows, D.D.

The Liberal Christian Conference of Michigan was organized at Kalamazoo, Wednesday, November 3. A constitution was adopted, stating the object of the Conference not to be the fusion of denominations, but the union of individuals and churches, cherishing common principles, for common ends; and declaring that in any places where societies might result from the efforts of the Conference, they should be left entirely free to choose their own affiliations. Officers were chosen as follows: President, Hon. Charles S. May, Kalamazoo; Vice-President, Hon. G. C. Jones, Dowagiac; Secretary, Rev. Clark G. Howland, Kalamazoo; Directors, Rev. L. J. Fletcher, Grand Rapids, Rev. John Orrill, Flint, Michael Neale, Battle Creek, H. R. Naysmith, Grand Rapids, S. R. Mumford, Detroit. Sermons were preached by Rev. Charles H. Brigham, of Ann Arbor, and Rev. L. J. Fletcher (Universalist), of Grand Rapids; and an essay was read by the former on "The necessity of a right religious education."

Rev. Calvin Stebbins was installed as pastor of the Society in Marlborough, Mass., on Thursday, Nov. 4. The order of service was as follows: Introductory prayer, by Rev. Horatio Alger, of South Natick; reading from the Scriptures, by Rev. S. T. Aldrich (Universalist), of Marlborough; sermon, by Rev. Rufus P. Stebbins, D.D., of Cambridge; installing prayer, by Rev. Joseph Allen, D.D., of Northboro'; charge, by Rev. Crawford Nightingale, of Groton Junction; right hand of fellowship, by Rev. Henry G. Spaulding, of Framingham; address to the people, by Rev. Leonard J. Livermore, of North Cambridge; benediction, by the pastor.

A new Society has been organized in New-York City (Harlem) under the name of the Fourth Unitarian Society in New York, and the chapel erected for its use was dedicated on Thursday, November 4. The services were conducted by Rev. William T. Clarke, the pastor, and others.

Rev. Charles E. Grinnell was installed as pastor of the Harvard Church Society, Charlestown, Mass., on Wednesday, November 10. The order of services was as follows: Introductory prayer, by Rev. James Walker, D.D., of Cambridge; reading from the Scriptures, by Rev. Otis C. Everett, of Cambridge; ser-

mon, by Rev. Andrew P. Peabody, D.D., of Cambridge; installing prayer, by Rev. Ezra S. Gannett, D.D., of Boston; charge, by Rev. Frederic H. Hedge, D.D., of Brookline; right hand of fellowship, by Rev. George L. Chaney, of Boston; address to the people, by Rev. Edward E. Hale, of Boston; concluding prayer, by Rev. Henry W. Foote, of Boston; benediction, by the pastor.

A NEW SOCIETY has been organized in Medway, Mass., under the name of "The First Liberal Christian Society."

Rev. LYMAN CLARK has accepted an invitation to take charge of the Society in Jacksonville, Ill.

Rev. THOMAS TIMMINS, late of England, has accepted an invitation to take charge of the Society in Brighton, Mass., for six months.

Rev. SAMUEL W. MCDANIEL has acccepted a call from the Society in East Cambridge, Mass.

Rev. W. ELLERY COPELAND has resigned the charge of the Society in Kansas City, Mo.

Rev. FIELDER ISRAEL has resigned the charge of the Society in Wilmington, Del., and accepted a call from the Society in Taunton, Mass.

Rev. FREDERIC MAY HOLLAND has accepted an invitation to take charge of the Society in Baraboo, Wis.

Rev. W. C. FINNEY has accepted an invitation to take charge of the Society in St. Joseph, Mo.

Rev. CLAY MCCAULEY, late of Rochester, N.Y., has received and accepted a call from the Society in Waltham, Mass.

A NEW UNITARIAN MOVEMENT has been started in New-York City, under the charge of Mr. Russell N. Bellows. The services are held at Brevoort Hall, 154, East Fifty-fourth Street; and it is hoped the result will be a permanent Fifth Unitarian Society.

THE OFFICERS OF THE NEW-YORK AND HUDSON-RIVER CONFERENCE, in compliance with instructions received at the recent meeting of the Conference, have rented the building, No. 5, Clinton Place, New York, as the headquarters of the denomination in that city. All the publications of the American Unitarian Association will be kept there for sale, as well as other books likely to be wanted by Unitarians, and also the Association's tracts for gratuitous distribution.

ACKNOWLEDGMENTS.

1869.			
Oct. 22.	From	David Joy, Mendon, for Mission at Holmes Hole	$25.00
Nov. 6.	„	Rev. Henry F. Bond, as amount collected by him towards building church in Omaha, Nebraska	1,100.00
„	„	Mrs. Charles Cheney, South Manchester, Conn.	50.00
8.	„	Third Religious Society, Dorchester	115.00
„	„	J. T. Cotton, Southboro'	10.00
„	„	Mrs. Elizabeth Graham, Cheraw, S. C.	5.00
9.	„	Rev. Henry F. Bond, for Church in Omaha, Nebraska, additional	300.00
10.	„	Third Religious Society, Dorchester, add'l	10.00
11.	„	Society in Harvard	75.00
„	„	Robert Mason, Jacksonville, Ill.	5.00
„	„	First Independent Church, Baltimore, Md., to make their pastor, Rev. E. C. Guild, a life member $30.00 For "Monthly Journal" 20.00	50.00
13.	„	Friends in East Pembroke	43.00
„	„	Dr. F. Collamore	10.00
„	„	Society in Madison, Wis.	5.00
15.	„	„ „ Concord, Mass.	582.00
„	„	New South Free Church, Boston	58.00
16.	„	Society in Bedford	4.10
„	„	G. W. Kuhn	10.00
„	„	Society in East Wilton, N.H.	20.00
17.	„	„ „ Bridgewater, on account	50.00
„	„	„ „ Pepperell	20.40
„	„	„ „ Exeter, N.H.	62.00
„	„	„ „ Trenton, N.Y.	60.00
„	„	„ „ Athol	100.00
„	„	„ „ Grafton	91.00
„	„	„ „ Castine	30.12
„	„	„ „ Marlboro'	150.00
„	„	Third Religious Society, Dorchester, add'l	5.00
„	„	Miss H. K. Webb, Andover	2.00
19.	„	Society in Cleveland, Ohio	140.12
„	„	„ „ Houlton, Me.	27.50
„	„	„ „ Bridgewater, additional	50.00
„	„	Park Street Society, Portland, Me.	17.25
„	„	Friends in Milford, N.H.	14.00
„	„	J. W. Emery, Standish, Me.	5.00
20.	„	Society in Laconia, N.H.	25.00
22.	„	„ „ Sharon	18.36
„	„	Samuel May, Boston, for church in Omaha, Nebraska	100.00
„	„	Society in Baraboo, Wis.	12.73
„	„	„ „ Kennebunk, Me.	127.50
„	„	„ „ Watertown	67.15
„	„	„ „ Concord, Mass., additional	3.00
„	„	„ „ Indianapolis, Ind.	30.00

Nov. 22.	From	Society in Brookline, on account	$1,403.65
"	"	" " Belmont	101.93
"	"	Chestnut Hill Society, Brookline	30.00
23.	"	Society in Framingham, including life memberships for Mrs. Charles Upham, Mrs. Moses Egell, Miss Nellie L. Sprague, and John Kendall	427.55
"	"	Society in Newport, R.I.	30.01
"	"	Rev. John F. W. Ware's Society, Baltimore, Md., including life membership for Charles Wyeth	405.00
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"	"	" " Barnstable	50.00
"	"	" " Milwaukee, Wis.	75.00
"	"	" " Petersham	29.00
"	"	" " Hopedale	50.00
"	"	" " Hyde Park	47.00
24.	"	Second Society, Brooklyn, N.Y.	131.79
"	"	Society in Brookline, additional	200.00
"	"	" " Ann Arbor, Mich.	100.00
"	"	John Tilden, St. Louis	50.00
25.	"	Society in Keene, N.H.	330.00
"	"	" " Wilmington, Del.	23.50
"	"	" " Augusta, Me.	20.00
"	"	" " Weston	100.00
"	"	" " Jacksonville, Ill.	20.00
"	"	" " Geneva, Ill.	20.00
"	"	" " Brookline, additional	100.00
"	"	Robert Roberts, Medfield, to make himself, wife, and daughter life members	90.00
26.	"	Society in Danvers	30.00
"	"	" " Northumberland, Penn.	40.00
"	"	J. S. Sewall, St. Paul, Minn.	25.00
27.	"	Society in Berlin, Wis.	5.42
"	"	First Parish, Salem	300.00
"	"	Society in Brewster	16.15
"	"	" " Montpelier, Vt.	100.00
"	"	" " Melrose	20.00
"	"	" " Saco, Me.	32.75
"	"	Friends in Pottstown, Pa.	12.00
"	"	Society in West Bridgewater, including payments to complete life memberships of Benjamin Howard, Francis E. Howard, Pardon Copeland, Nathan Copeland, and Otis P. Drury	62.62

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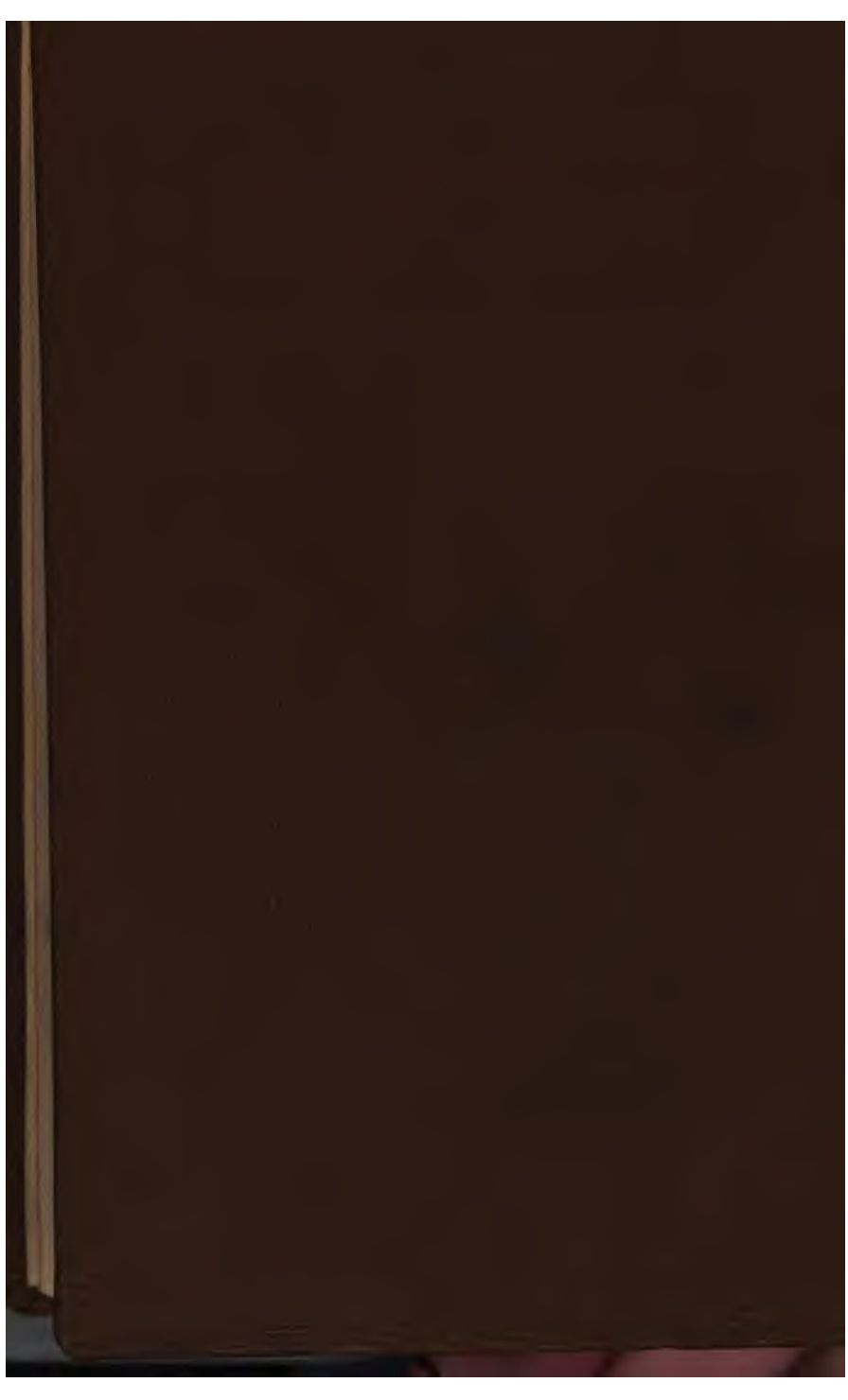
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